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THE
I O - T R I A D S ;

OR, THE
T E N T H M U S E ,

W H E R E I N

The ORIGIN, NATURE, and CONNECTION of
the sacred SYMBOLS, SOUNDS, WORDS, IDEAS and
THINGS, are discovered and investigated, accord-
ing to the Platonic Numbers:

A N D

The PRINCIPLES of all HUMAN KNOWLEDGE,
as well as the FIRST LANGUAGE, are retrieved in the
ENGLISH.

Together with

The ORIGIN of LANGUAGE and NATIONS, an HIEROGLY-
FIC GRAMMAR, the PHILOSOPHY of WORDS ;

A N D

The C I R C L E S of G O M E R !

By R O W . J O N E S , Esq.

Know thyself ; and all.

L O N D O N ,

Printed for the AUTHOR. MDCCLXXIII.

I O T R A D S

OF THE

T E N T H C E N T U R Y

W. B. E. D.

The Oxford English Dictionary is a work of immense scale and scope, and its completion is a task of great importance. It is a work of great importance, and its completion is a task of great importance.

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P R E F A C E.

HAVING in the course of many years intense study, at a considerable expence, discovered the primitive language, which from its natural connection with ideas and things, explains all original knowledge; we, with a view of restoring both, at different times, published several essays on those important subjects, and the superior pretensions of the English language to this originality; hoping at least to meet with the attention of the public. For, however the selfish, partial, or opinionative, may sometimes in matters of lesser concern be permitted to bear down truth; yet, when new discoveries of the most interesting nature are either made or proposed, for the honour or advantage of our country, it must be insufferable. But to the honour of the present age be it known, that the scholastic traders who diffusing knowledge into chaos, prefer the plain easy common road to error and confusion, to the more strait, rugged, and unfrequented path of truth, the disingenuous party-politicians, and the still more illiberal bibliopagans, have by their numbers and industry prevailed against our well intended endeavours of introducing to the world secrets of the utmost utility and concern and blazoning the British origin. Under these very discouraging circumstances however, we once more presume to present the public with the whole of our discoveries in the compass of a pamphlet, still hoping for that attention and protection which the importance of the subject deserves, and every civilized people afford as friends of the Muses. More particularly with respect to those who secretly oppose and counteract us in our pursuit of those important truths, under pretence of their subverting rather than correcting the present state of languages and things, or of prosecuting them as their own discoveries. But as we propose hereafter to remark upon these unnatural cabals against the general interest of mankind, and the peculiar honour and advantage of the British nation, we shall now proceed without farther prefacing to investigate the subject in hand; and, in the first place, to add some farther proofs to what we have heretofore advanced, in order to shew that alphabetic writing language and knowledge derive their origin by revelation and tradition from the fountain of all perfect knowledge.

The origin of symbols or letters, and particles and languages, as well as all other original knowledge derived from revelation, and preserved among the western nations by tradition and the symbols, from whence also the Roman and Greek letters, languages, and the Italian philosophy.

THE ancients, it seems, had three modes of writing, namely, the epistolographic or vulgar, the hieroglyphic or sacred, and the picturesque. Moses, who had been brought up in the learning and discipline of the Egyptians, spoke a strange language according to the Psalmist, and confessedly followed the Egyptian calculation of the daies of the flood, probably from the prohibition in the sacred Decalogue made use of the latter sort, until God was pleased with the law to restore alphabetic writing to the Jews, which, as well as their language, had been probably lost during their long captivity in a strange land. But, although Moses might have thus recovered the use of the alphabetic characters to the Jews, they yet seem to derive a far higher origin. For Moses had been before directed to engrave *the names* of the children of Israel on the stones of the breastplate of judgment, with the work of an engraver like the engravings of a signet; such literal inscriptions probably as were engraved on the patriarch Judah's signet, which he pledged with Tamar previous to the Jewish bondage. Such in all likelihood were the names Jegar Sahadutha inscribed on the pillars of Jacob and Laban, as they signify *the shewing the borders*; the sacrifice on the stone heap being probably added by way of solemnity; and such might have been the practice of the Corybantes and Curetes of erecting pillars along the borders with inscriptions expressing the limits, laws, and tenures of their countries. Many still more ancient writings and inscriptions have been mentioned by various writers; as the book of Enoch by St. Jude, whereby Abraham taught astronomy, geometry, arithmetic, and other Chaldaic arts, and the use of letters, according to Berosus, Josephus, Hæcateus, Eusebius, Vossius, and others; those on the pillars of the children of Heth, for preserving the memory of the antediluvian affairs; the inscriptions on the Egyptian columns expressly mentioned by Manethon as sacred characters; those letters which are said to have been invented, but more probably preserved by the elder Trismegistus, Mercury, Gomer, or founders of the Japhetan,

tan, western or Celtic nations; the engravings on the pillars set up by Jacob on Rachel's grave; the book of Jasher, *the Chronicles of the lower western or Japhetan nation* referred to in many parts of scripture for the veracity of what the writers assert; the letters and language of the barbarians, from whence the Greeks are said to have borrowed theirs; and those characters and symbols by which the first language was preserved genuine and intire until its confusion at Babel, and afterwards in a great measure among the western nations; which, without the use of characters, could not have been done with such precision, as appears therein by our analytical investigation thereof. But the Druids, whose doctrine and language began in Britain, and to whom the Gauls usually repaired for education, according to Cæsar, must have been possessed of the round characters; and having taught the use of them to the Gauls, Cæsar was obliged, in order to prevent their discovering his secrets in writing to his general Cicero, to make us of the Græcis litteris, *Greek characters*, instead of the Roman, of which the Gauls had the use, as appears from other historians. And as Gomer, Mercury, or Trismegistus, the colonizers, cultivators, and defenders of the western circles, are generally supposed to be the inventors of letters, it may be reasonably supposed that they preserved our round alphabetic characters, the only true symbols of things, and thereby conveyed down their originally revealed knowledge and language to the succeeding Druids, which passing into Gaul and Italy, became the Italian philosophy taught by Pythagoras, the Tyrrhenian to the Romans and Greeks, who confess their receiving their language and philosophy from the barbarians, or the Gauls and other Atlantic nations, according to Plato, Diogenes Laertius, Clemens Alexandrinus, Austin, and others; and which receives a strong confirmation from the Celtic origin of the Greek and Latin languages, and the divisions of the western circles upon the models of our letters, and the paradisaical garden, wherein the tree of knowledge of good and evil as well as that of life had its growth.

The symbols and language from revelation and tradition and their imitation.

These universal characters or symbols of things as well as language, must have been coeval with knowledge, else whence their connatural powers and very exact connection with the nature of things, both revealed and natural in the earliest ages? It could proceed from no other source than that of all human science, revelation, and its imitation. So much seems to be

implied by God's breathing into man the breath of life or speech, accompanied with ideas, instructing him to name the animal system agreeable to their nature, whose imitations all others seem to be, and conversing with Moses face to face. With which opinion many of the ancient philosophers, particularly the divine Plato, and such as professed the doctrines and language of the Druids, seem to concur. For they have repeatedly declared, that their language and philosophy derived their origin from the gods by means of the barbarians, or such as differed from them only in dialects, who lived nearer the daies of revelation, or the Atlantics, Gauls, Thracians, and Scythians, the descendants of the Phrygians, Trojans, and Pelasgians, who appear to have been possessed of the most primitive language, letters, theology and philosophy, from the concurrent testimonies of the ancients. And indeed there are many passages of scripture which prove natural knowledge and language to be as really from God as any other revelation, and that there was always a pure and uncorrupted language in the world, which is to become general, as the 32d chap. of Job, where we are told that there is a spirit in man, and the inspiration of the Almighty giveth them an understanding; the 12th and 13th chap. 1 Cor. where the divine writer informs us, that there were many kinds of voices, and none of them without signification; and that there were diversities of the operations of the spirit, as wisdom, knowledge, faith, the power of healing, miracles, prophecies, discerning of spirits, and divers kinds of tongues with their interpretations; and Zeph. iii. 9. Isaiah xi, xvi. xxvii. xlv. Jer. xxx. xlix. Ps. clvii. where God promised to return to the people a pure language, that they might be all gathered and converse together and call upon the name of the Lord to serve him with one consent, probably the tree of knowledge of good and evil, Aaron's rod, or the Japhetan language, which having escaped the Babylonian corruption, the Jewish doctors expected should be recovered; it being also improbable that man in his imperfect fallen state was left to himself to be the sole inventor of the means by which he was to conduct himself towards his Maker, and in the government of the world, and the contrary being evident by the scripture.

Objections to the divine origin of letters, language, and knowledge answered.

It must be confessed, that the divine origin both of knowledge and language, have to the great promotion of infidelity, been disputed by many ancient and modern sceptics, more particularly our able and learned countryman, Mr. Locke, who,

after furnishing the human soul with many new faculties, in order to be consistent in his new system of metaphysics, has ventured to define language to be nothing more than a set of words, which any people have arbitrarily agreed upon to record and communicate their thoughts to each other, without any natural connection betwixt sounds and ideas or things; and thus deriving all their signification from the arbitrary imposition of men, they were doubtful, uncertain, and imperfect; but more from ideas being so than any incapacity in any one sound more than another; deeming it therefore to be an abuse of words to suppose that they had any correspondence with the nature of things; and instancing the word *life*, from its being uncertain whether the plant in the seed, or an embryo in an egg before incubation be alive or not. Whatever these doubts may be, it now appears to be a matter of fact, that words and ideas have a natural connection with each other, and the word *life* in particular, as a compound of *l*-if, signifying the flowing or springing up of parts or things. Lest Mr. Locke then by trusting too much to human reason in the present corrupt state of human nature, should have been so far mislead from the true principles of philosophy, as those of language, and cause us to deviate from the right tract of revealed truths upon which our happiness so much depends, we should, according to St. Paul's advice to the Colossians, beware lest any man spoil us through philosophy and vain deceit after the tradition of men, after the rudiments of the world. And the rather for that upon his principles the mind might be entirely furnished with ideas and knowledge by means of external objects, with its own operations thereon, without any independent ideas, innate principles, or truths in the soul of man, which otherwise would remain as an empty cabinet, and without any pretensions to revealed truths, divine ideas, those of grace, and such as we analogically acquire by imitating those of revelation.

The same continued.

We shall however at present confine ourselves to the investigation of the original principles, nature, and certainty of knowledge and language in our own way, without pursuing Mr. Locke into his deep and fruitless researches any farther than those investigations seem to require. And though we do not dispute the truth of Mr. Locke's principle, that it is impossible for the same thing to be and not to be, we yet contend, that it is possible for a thing to be and not appear to be, even to a Locke; as, for instance, the principles of local and animal motion, or emotion, which moves bodies, may possibly be or exist when

no particular motion operates upon some particular subject, capable of being moved; so likewise may that intelligent spirit or energy, which moves the mind of an adult completely furnished after Mr. Locke's own taste, when awake, to action, exist without being always thinking or exercising its faculties or whole powers, or perhaps perceiving its own operations in the absence of volition, as the powers of sensation do, when they remain inactive, with their eyes open in the midst of sensible objects, for want of attention, or the concurrence of the sensitive soul, or the inferior powers of volition. Nor shall we contend about any innate principles or truths *imprinted* on the human soul; for, unless Mr. Locke's followers will explain what he meant by imprinting on the soul, of which he himself has given no adequate idea, we must confess ourselves unable to discern its meaning, or to distinguish betwixt the human soul and its capacity or powers of intelligence and volition, or so clearly to discover whether the mind be wholly furnished with ideas by the means of sensation, or of its own intelligence and volition, or both ways; but from such humble conceptions as we can frame of the nature of ideas and knowledge, we are induced to believe that they depend more upon revelation than either; the powers of the mind being imitative rather than creative. But so far is Mr. Locke's notion of our acquiring all our knowledge by our own invention or experience, by the means of sensation and reflection, seem to us from being true, that if we had been intirely left in our fallen state to our own natural faculties of sensation and reflection, without the use of language or of letters and numbers, the symbols of things and ideas, as well as various other revealed truths, or principles for our imitation, in order to repair the degenerate state of the mind in our fallen state, our progress in knowledge and virtue could have advanced but very little beyond what may be observed in the mere animal system. For our senses inform us only of the forms, sounds, and feelings of things, without any conceptions of their qualities, nature, and properties, or giving us the least information of that perfect connection and agreement, which have been proved to subsist between the signs, sounds, and ideas of things. But the omnipotent Maker of heaven and earth has been pleased with those symbols to furnish our common parent with the meaning of things and words, particularly with a perfect model of a plantation and cultivation in the garden of Eden, the nature of the creation, the world, and state and fall of man, the precise names of the animal system in such a manner as to be transferable to every other system agreeable to the nature of things, and various

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more revealed truths; which tradition having preserved amongst his progeny, they, by imitating the divine patterns, acquired a far superior degree of knowledge than was otherwise natural to man in his imperfect state of nature, in order to besit them for a more exalted station than that of an animal. Let us not then implicitly assent to the errors even of our learned countryman Mr. Locke, to the subversion of truth and knowledge, and the promotion of scepticism, infidelity, vice, and falsehood. Was it necessary in this place to enter into any farther discussion of Mr. Locke's principles, we might perhaps find no great difficulty in pointing out many more of his mistakes in the distinction and definition of ideas, words, and the faculties and operations of the mind. But as his whole system must of course fall to the ground, if what we contend for should happen to be right, we choose to decline it for the present, and proceed to the investigation of our own. And first, as to some mysterious traditions amongst the ancients, which have puzzled the wit of many ages, that seem to be somewhat pertinent and leading to the business in hand.

The opinion of the ancients stated with respect to the origin of things, symbols, and language.

Many of the ancient philosophers, particularly the Druids and Pythagoreans, owned the supreme Deity, whom they not only called a Monad, but also a Tetrad. In the Golden Verses, and other places, he is called the fountain of the eternal nature, the maker of all things, and the intelligent God, which they endeavoured to account for from certain mysteries in the number 4; but some among the moderns conjecture, that this mystery was nothing more than the Tetragrammaton, or four-lettered name Jehovah, or Jove, which the Jews never pronounced. They also had a notion of a triad or trinity by a divine tradition. They likewise had some apprehensions of an evil principle informing matter, which they called a dæmon, a diad, or duality; and that numbers being the principles of all things, the world was produced by the Monad and Diad, the two sources of numbers, from whence proceeded points; from points, lines; from lines, plane figures; from planes, solids; and from solids, sensible bodies, whose elements were fire, water, earth, and air; that the world began by fire and the fifth element; that there being five mathematical or regular bodies or figures, the earth was made of the cube; fire of the pyramid, or tetrahedron; the air of the octahedron; water of the icosaedron; and the sphere of the universe of the dodecahedron; but to this it has been objected, that numbers could produce

duce nothing but numbers. That things were reducible to 10 sorts, classes, societies or fraternities, and had a kind of speech, figure, and colour; that names were originally the images of things, imposed by the father of mankind from whom all human wisdom flowed; and as our ideas were the true resemblances of things, so were our words of our notions. That the active principle of all things was fire, and the passive water, whereof the world was framed. That God is an intelligible circle, whose center is every where, and circumference no where; that in framing the universe he had an eye on the eternal exemplar, or idea pre-existing in the divine mind, representing all things; that the universe was thence supposed to be a living intelligible creature formed after this exemplar; that the soul of man in particular was a self-moving number, a divine ray, or an emanation from God, as light from the sun; and that virtue came not from right reason but revelation. That all sensible forms were the imitations of intelligible things; that all created images were the symbols of God; and that the universe is God expanded, and the creation the rays of the deity. On the withdrawing of which, all the external world and things disappear and return to God; and the civ. Psalm says, that God sendeth forth his spirit and they are created, and he reneweth the face of the earth; he hideth his face and they are troubled; he taketh away the breath, they die, and return to their dust.

These opinions explained by the divine patterns, primordial archetypes, and the figures and forms of letters corresponding therewith, and with all regular bodies.

These mysterious, and hitherto inexplicable traditions of the ancients being explained, will appear to have their foundation in truth, and to be in a great measure supported by holy writ. For true it is, that the four lettered name Jehovah, Jove, or the five vowels, by the division of o into a e, and transposed EUOI, *the spring* of io, comprehends the symbols of 1. A dark point, or intelligent omega, from whence all things flow. 2. Its fluxion, or ilation in a line or diad. 3. Its expansion, or motion, into an infinite circle or system of divine ideas, decrees, or triads. 4. Its farther spring or energy, forming a tetrad, quaternion, or an io of the solar system. 5. Its separation, or breaking off into matter, which became the fifth element of fluid and solid matter, or earth and water, or air, whose symbols so separated are QD or an Æ diphthong implied by the Q, divided by d, brought again into being upon the transverse line of life b, inclosed and covered by cb, forming a new io, circle or system of our heaven and earth; again divided
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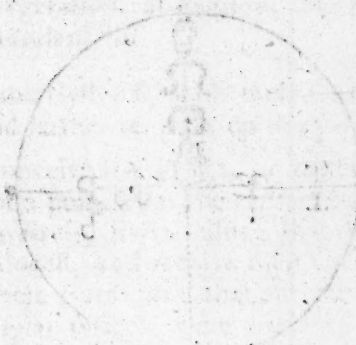
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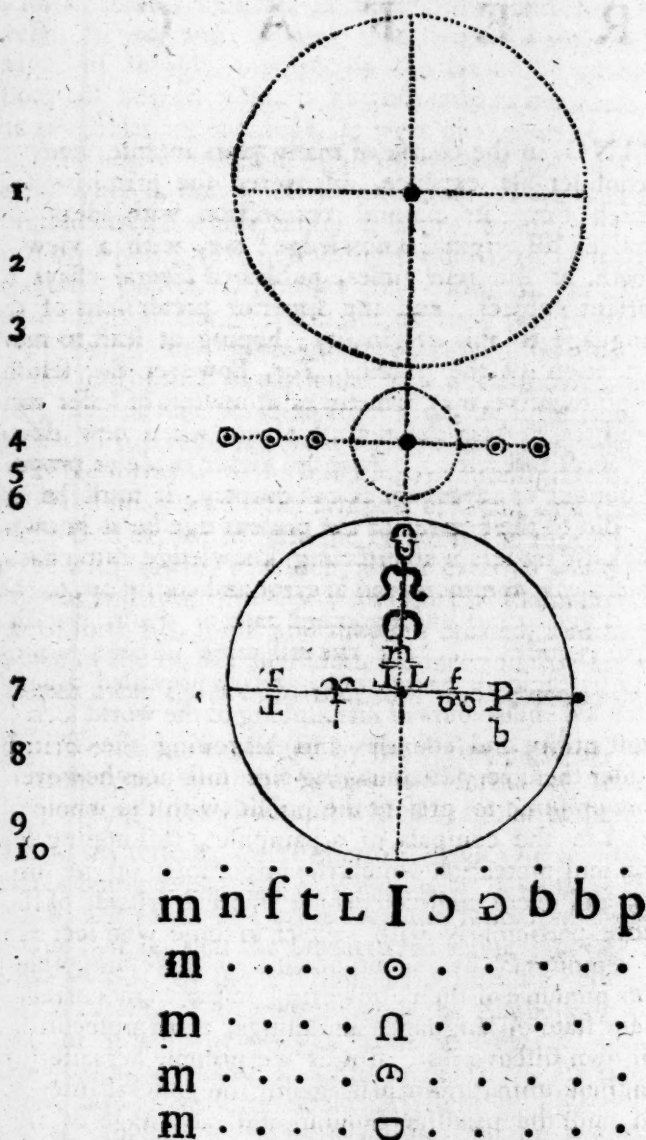
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*The Hierogrammas or sacred Symbols, and the Origin of Things,
or Ideas, or the platonic Numbers.*



*By the is to be understood the Consonants of the top line
marked like those on the left side, signifying o, u, e, a, as does
that of the top line i.*

ERRATA. P. 5. l. 27. for might read must. p 6. l. 8. for
their read the. p. 34. l. 13. for divine read diviner. p. 42. line
8. for shall read should. l. 9. A break after the word Lexicon.

into places and corporeal parts by L and p, and extended by T or L; which, being divided, forms a double JL reversed; but again farther combined in the second or divided line n into the more corporeal and palpable bodies, compounded forms, and superficies m. after the divine exemplars, as appears by the map. The linear fluxion of the points represent intellectuals and light; but where by their sympathetic powers, they are become more compact lines, they flow in matter, of which m is the symbol, as consisting of three lines, or triads, which by the like emotions are become connected sideways, and entangled so as to cease almost all emanation and motion. But being again separated into parts, and the same emotion of re-union continuing, things seem to have retained a sort of sympathetic power or attraction; as doth their separation into still smaller and irregular parts deprive them of this sympathy, and put them in a contrary state of direction, antipathy, repulsion, and gravitation. But the emanative powers have been restored at the creation, in the way of vegetation, animation, and volition, the energetic triads of the mundane io.

The Mundane Systems, with their symbols, thence investigated, and farther remarks on the primordial patterns.

Hence we conceive the decree, or pattern of creation, to be an expansion of a point from the center, by 2 strait lines across, into an infinite circle, like a tellus; that the sun and fixed stars have been produced, and receive their energies from the point along one of these lines; and that our earth and other primary planets of the solar system, were produced by an uniform projectile motion in a strait line from the sun; having on the fourth day, by the force of gravitation or attraction, or rather the sun's central motion, acquired a circular motion round the sun as the centre, with their moons, or satellites, likewise moving round them as their centers. From the three elementary principles, light, motion, and fluid and solid matter of the earth and waters, together with the energetic power u sprung up 3 other systems or circles, namely, the vegetable, animal, and human; of which the first, as being tied by its root to receive its generation and nutrition from the earth, is represented by the symbol τ ; the second being freed and separated from the earth, and having its powers of generation and nutrition, as well as respiration and volition within itself, is denoted by u; and the third, having besides those powers, the superaddition of another spring of intelligence or volition, hath w for its symbol. These three systems have their imitations in the air, earth, and water; as, the strait and crooked bill and aquatic

tic birds, the simple, compound, and adventitious metals, minerals, and other fossils, and the cetaceous, cartilaginous, and spinous fishes, whose names they analogically assume; all else being mere informal parts thereof, which impart their qualities to the other systems, as those do to each other. So that there seems to be an universal mutual dependence, connection, and harmony betwixt all created beings. The c, f, g, ch, q, x, r, s, z, are no primary symbols, but f and g signify the semen and its fluxion in generation, flying, &c. ch, q, and x, are auxiliaries to c and g, and r, s, z, are mere signs or letters of material, animal, and other sounds. And as to the number 10, the 10 of numbers, it will produce by its multiplication or division, no parts as other numbers, nor any thing but tens, or whole circles, or one and all of numbers, which anciently were the round characters. Thus the mundane creation seems to be the division of the elements according to the eternal patterns, ideas, or decrees, subsisting in the divine mind; with which letters seem to correspond, as the symbols represent and express all ideas and things both of sense and inspiration, notwithstanding Mr. Locke's assertion to the contrary, for want of a competent notion of the divine origin of human speech; and thus also the first 10 seems to be a triad of an intelligent point, its dilation in lines, and extension in an infinite circle or modes; the second 10 to be the solar quaternion, or a triad of light, motion, and form; and the third 10 to be our globe, or a triad of motion, matter, and form; of which 3 10s or systems man seems to be a compound as a vegetable, animal and intelligent being, and his form comprehends all regular parts, letters, and symbols of ideas thence derived.

The same farther considered with scripture.

Whether the scripture Genesis was conceived from those symbols, as they had been revealed to Adam, or by their republication to Moses, seems to be not very material, as it substantially corresponds with the 10 triads, or 9 Genuses, of created beings. For God's making heaven and earth in the beginning, previous to the solar system, agrees with our first 10 triad, with the quaternion of the solar system; and Moses' six daies or divisions thereof; with the stars also, exactly correspond with our symbols. And, although the same may have been conceived from the symbols as several progressive actions, and the sun and earth might not have acquired a regular circular motion, or the sun appear in its full lustre, on account of the grossness of the air, till the fourth day, nor the dry land and vegetation before the third; yet the whole of the solar system, and

and probably those of the fixed stars, must have been instantly on the divine fiat or word, brought into being on the first day or division of creation. This emanation of the Deity, as unfolded by the sacred symbols, receives some confirmation from our Saviour's dying words on the cross, in the sacred language; for iloi, iloi, lama, sabachthani, literally express God's ilation standing still from spreading upon beings. And many other passages of holy writ might be here subjoined of the like purport, but the scriptures being here in every one's hand, and better explained by the church, our readers for their farther satisfaction are referred thereto.

The same considered with the microcosmic archetypes.

The wonderful phenomenon, the human microcosm, seems to comprehend all the symbols or figures, forms, and qualities of nature, and also to partake of the celestial; for his legs correspond with IL, the division of T or L; his thighs with the transverse line at top, with n; the joint buttocks of the human pair, with QD, their earth and water parts; which are again divided into death and life by db, forming a new io of man, in the way of propagation on their fall; and connected with the human mortal body, or trunk m, as is m with another io of life, the head and neck, as he is literally represented standing in the garden of Eden in the annexed map.

The great world and the microcosm, with their symbols, compared, whereby their analogy appears.

On comparing the great world with the human, we find a near analogy, or agreement betwixt their parts, properties, and qualities; as their respective parts of earth and water, with two lights for their direction; their respective gardens of Eden, with four rivers running from reservoirs therein, the seas in their present state being the adventitious effects of the deluge; the world is round like the buttocks of the human pair joined together; they both generate, degenerate, and regenerate; they have mouths or ports, bodies or continents, grafts or hair, veins, fibres, and coverings, or skins, sounds and smells, and various other analogical properties, which, without farther demonstration, evince a sameness in the original figures and forms of things, and that the names of one system may, and do serve for those of another, agreeable to the nature of things. Hence our analysis of the circles of Gomer was confined to the primary archetypes of the divisions and distinctions of earth and water, according to the signification of the Agrasic characters. Nor is there indeed any thing under heaven but the imitations

of the primordial patterns, or divine decrees; even the soul of man seems to be an energetic unit of divine vision, or will, *the spring of light*, with its various operations of comparing, judging, and assenting to things as they resemble the divine patterns, as the sensitive soul doth with respect to the objects of sensation; and as the latter prefers objects of pleasure, the former does those of truth, goodness, and virtue, and as the one or the other prevails in the contention betwixt them, the action of the mind and motion of the body must be good or bad, and virtuous or vicious; man being according to his original frame before he acquired an impure sensitive will, uniformly directed by his supreme power of volition in a right course. And hence a true notion of power, free-will, and liberty, or necessity, free agency, and moral actions may be acquired.

The correspondence between symbols or letters, and particles, sounds, languages, ideas, and things shewn; and thence the certainty of human knowledge.

It being somewhat difficult to conceive how symbols, sounds, ideas, and things, naturally correspond with each other; and how the few characters of our alphabet can be sufficient to express all things, it may be observed, that the touch of external objects on the mind excite their ideas or shapes therein; the touch of one body on another, as the finger on the chords of an harp as accurately excites their sounds according to their dimensions, forms, and qualities; characters represent both the outlines of things and the organs of speech in their positions in utterance, and consequently ideas and sounds; and things consist but of few analogical systems, whose essence and qualities are expressed by their forms, and whose names are analogically transferrable to each other as hath been already observed. Nor are there fewer characters than simple sounds; which yet seem to be more than sufficient to express all our conceptions. And although some of our moderns, as well as the ancient philosophers, seem to doubt of the certainty and real existence of every thing, the inward substances, or qualities of things may be certainly known, ascertained, and expressed by their external forms to the senses of such as shall be properly instructed according to tradition and revelation; which will hold as true in Ethics. But whether matter and motion really exist, or are only appearances immediately communicated to the mind by God, as some have doubted, doth not seem to be very material, since the consequences and effects may be alike with respect to our conceptions.

Of

Of the old world, and its divisions, as represented by the symbols, as well as revelation.

The original frame and division of the world, as well as all other things, being according to the divine patterns, as represented by the sacred symbols, the Antediluvian world, was probably a smooth, regular, and uniform shell, like that of an egg, founded on the face of the waters, without mountains, seas, or other waters than those which retired at the creation; encompassing it in a circle, with the four rivers crossing it, east, west, south, and north, forming a tellus, whose spring heads might at Eden, under the middle of the zodiac, be supplied from the great abyss, that was broken up at the deluge, in order to water Adam's first place of residence, lying in the centre, for the purpose of cultivating and managing the whole mundane farm after the divine model, as mankind should be formed into eight nations, in their migrations along the banks of the four rivers, which, with the mother country, made three triads, or nine nations, that were to remain under the government of Adam, its once deputed io. But afterwards, by reason of his mind's becoming so darkened and impure, by his immoderate participation of improper sensations, shame, and vice, as to be rendered unfit for the important office, he was evicted, with a promise of a more able governor, who having withstood all temptations, was pleased by himself, patriarchs, prophets, apostles, and priests, to relumine mankind from the fountain of all perfect knowledge, and to furnish them with such rules and laws for their government, as should restore them to their former state of happiness, being duly observed and attended to. But it is to be feared, that we presume too much on our vain conceits and fancies of the orthos logos, right reason, without considering, that when the mind and its objects are not in a right direction, the shadow must be imperfect.

Of the division of the post-diluvian world after the models of the former, by the symbols.

Although the old world suffered a second great alteration in its form, nature, and disposition, by the deluge, yet the descendants of Noah, as well as Adam's, after those several wrecks of nature, seem to have retained somewhat of the first model in the partition and colonization of the earth, and other subdivisions of possessions, as well as the original names of things, as appears in the Old Testament, and other ancient histories; which may be imputed in a great measure to the preservation

servation of the sacred symbols, or round characters and particles, after whose forms the earth was divided into countries; districts, and other lesser portions or parishes; as the circle from the o; a country or county, by c its half; a district by d, the half of c; and the lesser portions, or parishes, by p; these divisions being thus made by rivers, mores, walls, and banks, as the migrations were made from Shenar westward by the Patriarchs, Druids, and leaders of colonies, who set up pillars with inscriptions, to ascertain the boundaries, and the rights of the respective tribes or clans. Countries were not only thus divided, according to the first pattern of the garden of Eden, but cities, towns, and villages, have been erected after the same model, particularly the city of David: which he built with the assistance of Hiram's workmen; and consisted of one circular street, a palace in the centre, and the rest of the streets shooting from the palace into it, like so many rays from the center to the circumference.

Of the origin and nature of this Argrafic correspondence betwixt parts, as well as things, and their symbols.

Scripture, history, and tradition, fully assure us of the divine origin of man, language, and many other things in the garden or circle of Eden, or the vale; that the same was divided by four rivers, according to the original patterns of the world and things, as models for the future divisions and plantations of countries; and that it was not only planted as a garden, but contained both the tree of life and that of knowledge of good and evil, the symbol of speech. In which, as we are also informed, man was created after God's own image, capable of naming, and actually under God's superintendency, giving names to beasts and birds, according to their qualities and nature, and which now appear to be analogically transferrable to every other system of creation; and, with their symbols, have been accordingly made use of as the models and names of countries, their divisions, and other things. Hence it seems probable; that o, as symbol of the vale garden, is expressive of a whole inland or vale country politically united, containing 1000 villages or possessions, as it still signifies in the names O-wen, the venta circle, O-brien, an ancient British circle, as is Mac, the sea circle, as has been shewn in the circles of Gomer; that M signifies the same on the sea coast, as divided and bounded by rivers flowing to the sea from their springs in mountains, instead of the vale garden; that D is the half of a vale circle, or 500 possessions; that C is a canton, or 100 inland villages, which L also expresses, as sym-

bol of the maritime coasts, with the rivers running into the sea, on whose banks the tribes were settled, and of which L is one half, side, or 50 possessions or villas; that x consisting of 2 v's is expressive of 10 dwelling-places; as is v of 5 vilas; that A represents the 4th part of the garden, or circle of Eden, as divided by the 4 rivers, and is the symbol of possessions or divisions of countries in general, its traverse line being a curve, and a segment of O, the garden boundary; and that Y is the symbol of the vegetable system, as is u of the animal, and w of the intelligent. Thus we see numbers to be not only expressive of things, but the very models, with which we have been furnished by our beneficent Creator, for the management and government of the world, which, notwithstanding our vicious lapsed state, are still in a great measure perceptible by the tree of knowledge of good and evil, or speech; as they furnish us with the various qualities and virtues of men and things by their names, make, and forms, and the manner of cultivating and managing the gardens, or systems of the world; and in which every good gardener or statesman will consult the nature and qualities of the different plants, soil, and cultivation, whether the vegetable, animal, or intelligent, according to the respective laws promulged by their very natures, as well as those express rules with which Providence has been pleased to furnish us for our better government in this world, which ought to be the basis of all laws both civil and ecclesiastical. But, as we mean only to hint at principles, we leave the farther investigation thereof to abler pens.

The origin of the symbols of the mundane systems and elements farther explained by the vowels.

Having taken a general view of the symbols, with their archetypes, we now proceed in their investigation, as they particularly relate to the various systems of this world. And in the first place observe, that the symbols iouE, which primarily respect the divine patterns of the intellectual system; and secondly, the sun, with its ilation and energy flowing into matter; thirdly, assume the form of i-o-u-E-a, the sun's circle or system springing to matter, or earth and water, as i represents the sun, with its emanation; o, the sphere and the circles, or systems of things and circular motions; r, the spring of vegetables; u, the animal; w, the animal and rational, or human; E, fluids, as air and water; and a, the earth or solid matter; u and r, representing the spring of i, with its fluxion downwards, in the generation of animals and vegetables, with their generation upwards. Hence ic expresses

presses the first motion ; or ic-er-at, motion flowing from the point of i to the surface of the water or creat-ing ; as does its derivative and inflectory ig, the like emanative motion in the generation of animals and vegetables, or ig-in-er-at and be-ig-in ; and uc and ug, the return, emotions, and springing up of those emanations, as in genu. In like manner it is expressive of the emanation of light from the dot or sun, as is ul of the return of light by the eye, lu-gaid or oc-ul-us ; and so as to all other particles, as appears by the following investigation thereof.

The parts and species thereof defined by consonants joined with vowels or particles.

Thus the vowels as complete voices and signs, denote the elements and Genusses of things ; of which consonants being only their combinations, determine their meaning to particulars, and in conjunction with the vowels, form particles, or the symbols of parts and species. Hence b and its inflection f, or ib, if, bi, fi, are expressive of the being, life, and food of particulars, as in bib, biferous, big, bile, bill, bird, birth, blade, field, fig, fire, fit, and various other specimens thereof given in our former publications. p signifies the parts of a, as having the line downwards, and fixed in matter or a, and also high parts ; as in the particles ip, or pi, and the words hip or the thigh joint downwards, represented by p, pickle, pier, pierce, pike, pin, pine, pipe, pifs, or the issue of p, or penis, which p also represents, pit, or the side of p, &c.—d denotes the division of intelligent light and creation of i or io, and an affirmation and a negative by the internal sight that it is, or is not seen, as in the particles id, di, dis, and the words idea, identity, idiot, idol, hide, diabolical, die, dim, dip, disable, divide, divine, dark, dead, done, &c.—c being the half of o, a semicircle, or an hemisphere, signifies any inclosed parts and actions in o, the sphere, and circle of motion and things in a general sense ; ch is its auxiliary as to local motion, and g as to that of generation, as in the particles ic, ich, ig, ci, chi, gi, signifying the different actions or emanations of i, within the circle o, and their contraries, or shuts and inclosed parts, and in the words ice, or the flowings of i, inclosed or congealed, h-ic-up, itch, igneous, j-ig, ich or h-ight, ci or first, chief, give, &c.—T or L, signifies the extension of i and things in general sideways, and Th, is its auxiliary, as in the particles it, itch, or the side action, ti, ty, thy, and the words it-em, it-inerant, h-ith-er, ti-ara, or tire, proper-ty, thine, thin, thicker, &c.—L as a part of L, signifies an high place, leng-th, or the

the long side and bread-th, or the broad side; and as *i* extended, light in general, as in the particles *il*, *li*, or *light*, and its ilation, and the words *ilation*, *illumine*, *h-ill*, *light*, *like*, *line*, *link*, &c.—*n* consists of two lines, expressing existences and non-existences, and their affirmations; as *in*, *ni*, or *in*, and not in the line of life, the budding of a vegetable, or the birth of an animal, and the words *in-side*, *in-bred*, *in-crease*, *in-form*, *nid*, *night*, *nill*, *nim*, &c.—*m* consisting of three lines, denotes surfaces, forms, and palpable bodies, parts and existences, as surrounding the line *i* or man, in imensity, as in the particles *im*, *mi*, an *im-ens*, or man, and in the words, *immense*, *immortal*, *imagination*, *imbody*, or *i* in a body, *impartial*, *mi*, or *my-self*, *mystery*, *mid*, *middle*, *mix*, &c.—*S* when added to *i*, is an affirmation by sound, speech, and the sight of things as such, as *d* is as to the internal sight, and *r* is a letter of mere sound, and adds material and animal, or substantive sounds to vowels, without expressly affirming; and thus the consonants appear with the vowel *i* to denote the being or life of things, and existences in general.

As to the sense of the consonants, with *u* and *w*, or the springs and energies, or the returns of the ilations of *i* in vegetation, animation, and volition, and other actions and things analogical thereto. And first, of *p*, *b*, *f*, which with *u* make up, *ub*, *uf*, *pu*, *bu*, *fu*; and signify the springing up of inanimate and animate parts, fluxions, and motions, and their several sorts and species, as in, *up*, *ub-erty*, *h-uff*, *p-uff*, *purge*, *pus*, *push*, *bubble*, *bud*, *buck*, *bull*, *buffalo*, *bug*, *bum*, *bump*, *bunter*, *bush*, *fugitive*, *full*, *fumble*, *fume*, *fun*, *funnel*, *fur*, *fury*, *fuse*, *in-fuse*, *fuss*, &c.—*Uc*, *uch*, *ug*, *cu*, *chu*, *gu*, signify inclosing and feminine springs and energetic parts, actions, and motions, animate and inanimate corresponding with the masculine and virile *p* and *b*, and erecting, building, and inclosing parts and things by analogy with the former, as in *h-uck-ster*, *buck*, *f-c*, *d-uck*, *uc-for*, *ch-uck*, *uch-al*, the uppermost, or the inclosing sky, *h-ug*, *b-ug*, *r-ug*, *ug ly*, *cu*—the inclosing spring of *b* or *f*, *cu-pid*, *cu-b*, *cu-r*, *cu-rb*, *curl*, *cu-r-rent*, *cu-r-se*, *cu-t*, *chu-b*, *chu-ckle*, *chu-m*, *chu-rch*, *chu-rn*, *gu-ft*, *gu-t*, *gu-ilt*, *gu-n*, *gush*, &c.—*Ul*, *lu*, or *lw*, signify the springs of the rays of light and intelligence upon man and things, and their returns in the human race, ideas, colours, and other the like energies, as in *ul-cer*, *d-ull*, *fwl* or *fool*, *r-ul-e*, *so-ul*, *wll* or *will*, *p-ull*, *b-ull*, *f-ull*, *lu-cid*, *lu* or *familu*, or *ly*, *lu-llaby*, *lu-ngs*, *lu-ft*, *lu-fty*, *lu-ck*, *lu xu-ry*, &c.—*Um* or *wm*, *mu* signify the springs and returns of *i* in the surrounding world,

or life both animate and inanimate, and their negatives or privatives; as in wmb or womb, wman or woman, d-um-b, h-um-an, mu-r-der, {mu-te, mummy, &c.—Un, nu signify in spring, or its negative, as in unto, or a spring into, un, one or universal, unity, until, nu or new, null, numb, numskull, nun, &c.—Ur, uth, tu, thu, signify an extension of the animate and inanimate springs, as in, uterus, utility, utmost, yo-uth, tr-uth, thu or thou, tutor, tug, thus, &c.—Ur, ru signify the animal spring and man, and their qualities and springs, as urtu or virtue, wrth or worth, wrd or word, wrship or worship, ru-ff, ru-ler, ru-min-ate, ru-n, ru-sh, runt, rut, ruthless, &c.—Us, fa, or fw, signify mankind, animals, and vegetables, according to their sensations and qualities, as us, use, usage, suble, fullen, sour, sweet, swift, &c.

Op, ob, of, po, bo, so, signify the circle of living and dead parts or things, the boundary parts, an inclosed part or body, and a slight or moving from, as open, oppose, opposite, oblation, oblivion, obscure, off, of-fence, off-end, po-ach, pod, poke, pollute, portion, post, pot, body, bomb, foe, foil, foreign, be-fore, forsake, &c.—Oc, och, og, co, cho, go, signify the most occult and distant actions and motions, and inclosed or shut up parts or things, and coalecences, as, occult, occur, oculist, och or oh, ogle, coach, coagulate, coast, cobweb, cod, county, choke, chord, go, goblin, God, gore, government, &c.—Od, ot, do, to, signify the several divisions or things, sides, and mizmaze, comprehended within a circle or system, together with their motions and actions, and covering, inclosing and bordering parts, as, hod, hodge-podge, odd, ode, other, ottoman, or the border man, do, to, &c.—Ol, lo, signify an extended circle, comprehending all, or one circle or system, an inclosed or round place, and to roll, &c.—Om, mo, signify the circle of earth and water, modes, forms, bulky bodies, and motions in general, &c.—On, no, signify to be in action or motion, and the contrary.—Or, ro, a circle, an orb, border, and a round, roomy, and a broad thing.—Os, so, the circle or extent, seen or sounded, and affirming by the same.

Ap, eb, ab, eb, af, ef, pa, pe, ba, be, fa, fe, signify the animate and inanimate parts of earth and water, in vegetation, animation, and other similar things and their qualities, properties, and privatives, as in, ap and ab, or parted from the earth or mother, part, pater, father, farm, barn, babe, bara or bread, fa or be-ans, pasture, famine, fast, barren, bad, fagot, beer, ebb, fertility, ferocity, petrify, peach, pear, &c.—Ac, ec, ach, ech, ag, eg, ca, ce, cha, che, ga, ge, express

press the parts inclosing, or as shuts to those of p. &c. or co-operating therewith in the motions of generation and other things, properties, and motions, as in action, echo, ecstasy, ache, achieve, age, cabbage, egg, egiment, cart, carry, cell, keep, chaos, chest, check, garden, gain, generation, germins, get, &c.—Ad, ed, at, et, da, de, ta, te, and their inflections are expressive of the division and extension of earth and water into parts, sides, surfaces, coasts, countries, &c. with their qualities and privatives, as in addition, edition, edge, atlas, atom, atop, coat, et or and, etch, ethic, etymon, dad, dam, damp, darn, dead, deal, debt, deck, decline, decrease, defend, defect, table, tail, tallage, tare, tarras, talk, tax, team, tear, ted, teem, tension, tent, texture, &c.—Al, el, la, le, are expressive of the several places of earth and water, and their parts and divisions, as in altitude, alps, altar, h-ell, elegy, elysian, elsewhere, land, large, lap, latitude, lay, lease, leave, lee, leet, let, length, heel, lewd, &c.—Am, em, ma, me, are expressive of the existences of earth and water, or bodies surrounding us, or inclosing other things with their earthly and privative state, as I am or man existing in a body or in earth, ambient, ambit, ambulation, among, ample, emaciate, emanation, embalm, embay, embryo, emerge, emit, empty, mary, mater or mother, material, maze, measure, medium, mere, melt, men, metal, metre, &c.—An, en, na, ne, express mere existences in earth and water, and their privatives, affirmations, and negatives, as in an or a in, and or a in division, animal, annals, annual, apt, antique, enact, enclose, end or e-n-d, water in division, enjoy, enlarge, enter, na or not, nail or not seen, nap or no part, narrow, nay, neap, need, negative, neither, nefs, nest, never, &c.—Ar, er, ra, re, denote earth and water, and their parts and situations, with the flux of water, &c. as in ar, or the earth, arable, area, arise, arm, erase, eruption, water, rabble, race, rabbit, rake, ramble, range, rarefy, rase, rebound, recede, recover, recur, reflux, refuge, rent, repast, rest, return, &c.—As, sa, es, se, are earth and water as seen, founded, and situated, and their masculine and feminine parts with respect to their being upper or under, high or low, small or great, and other parts of earth and water, and the state of rest, as in ascend, ash or the low, ashes or the lowest, ashore or the lower ground, aside, askaunt, askew, assant, astray, astride, asunder, escape, eschar, espouse, essence, esteem, sabbath, sad, faint, fame, sand, sap, satan, or in the coast below, say, sea, seal, feat, second, secret, seduce, seed, semi, or the sea or female division, serpent, she, set, &c.—And as the primitive and all

other natural languages, however they might differ in their larger combinations, could consist of nothing more than these letters and particles, as thus analyzed and defined according to their primitive sense, together with their larger combinations and analogies in our several publications; the first language must of course be discovered, and may be easily restored by a bare compilation of a lexicon and grammar, according to the plan and specimens thereof in our former and present publication. But the better to forward the same, we shall here proceed to analyze some scientific subjects, mysteries, and other things, with their names and symbols in an alphabetical order.

Explications of various scientific and other subjects, names, and words, which also confirm the foregoing definitions and shew the agreement betwixt letters, particles, words, and things.

Abbot, inhabiting from the usual places of residence upon the river sides, as monks did along the sea coasts.

Abeysance, or at-bey-ens, the being at bey or intendment of law.

Aborigines, the border race, Briges, or Arcadians of Latium, and the first planters of other countries.

Abstraction, a drawing from action, or arithmetical subtraction; or according to Mr. Locke, an operation of the mind, whereby simple ideas are formed by separating their complex circumstances, as whiteness from choke, milk, and snow; and thinking from our consciousness; omitting its relation to the mind. But this supposed generalizing, or abstracting by children, before they are taught either natural or artificial arithmetic, or the names and qualities of objects of sensation seems improbable. On the contrary ideas, both abstract and complex, are first acquired by the means of sensation; as they equally represent their archetypes, and the mind has no power of creating ideas, but of perceiving them as the shapes of things, or as ideas, according to their nature, whether general or particular, simple or concrete. **Abyfs** or A-b-y-fs, the earth part under, below, or internal; or a collection of water within the earth, which is an expanded strata or crust over its surface, having a connection with the seas.

Acceptation in grammar, is the accepted sense of words, but words have also their analogical and analytical significations. **Action** moral, is in itself good or evil, according to the intent and volition of a free agent.

Adam,

Adam, or A-d-am, the earth divided or created existence, or the earth divisions, or created things around; and thence probably the cabalistic tradition that its letters signified the four points of the world. But the sense of shame and vice acquired by Adam in the state of innocence, by his impure communication with satan, and communicated by his posterity, required the interposition of the second Adam, in order to relumine the vicious and darkened understanding of man, and lay such inducements before him as to forbear the practices, and restore their very nature, or regenerate them if duly attended to. Adeling, or Atheling, the holding race or offspring, or the name of the heir-apparent amongst the English.

Aeon, or Aion, the ion or divine ideas; and age, action, and motion. Æra, or year, the upon, or spring upon.

Agon, the priests of Janus, or ion-us, the rays of the sun.

Air, or Aeir, earth, water, and fire compounded. It is heavy and elastic; as by the former it supports water, as water does wood, and by the latter it is expansible by heat so as to fill a larger space than it takes up in its state of nature, or of being again compressed by cold within a lesser compass; but being either way put out of its natural or composed state, it will, like all other elastic bodies, struggle to recover the same, and occasion an extraordinary springing or motion.

Alares, or Lares, lords of the Tuscan and Gaulish clans, which after their reduction by the Romans were formed into a sort of militia. Alcmanian, a sort of an ancient lyric verse among the Greeks, which derived its origin from Alcmena, the mother of Hercules by Jupiter, whose descendants inhabited the sea coasts or haven parts, according to the import of her name. Alcoran, the high or divine book. Alderman, a man on the water or sea side, who had the like jurisdiction over the seafaring and trading people, as the earle had over the landmen, who were formed into tribes. Algebra, an action upon the earth parts. Alien, another inhabitant. Allodial, a member-like, as a part of the old possessions retained by the civil branch of the people, opposite to feudal; the parted off or beneficed holding of the militia. Almanac, upon the moon action. Almsfeoh, the alms divided part. Aloes, old age. Alphabet, upon parts and extended beings.

Amber and Ambergris, about the water parts or sides; it being uncertain to what class of bodies they belonged. Amen, for in, or existence, or truly. Ammon, over the surrounding

western water-parts, or Jupiter's famous temple in Lybia, Amphyctions, over the upper Ionian houses, or tribes, or a general legislative assembly of some of the Greek republics, who entered into a confederacy for their common defence against the growing power of the Persians, without intermeddling with the domestic concerns of any one particular state; which put a stop to the growth of a power, which threatened Europe, and prevented a vast effusion of blood and treasure.

Analogy, the like word or reading; or a discourse on the similitude of words and things. **Analysis**, the decomposing or resolving words and things to their first principles. **Anarchy**, without government. **Angel**, a great light. **Animal**, or **An-im-al**, one moving in a middle place, or an automaton or self moving being, shifting from place to place betwixt birds and vegetables, which stick to and receive their nourishment from the earth. **Antipathy**, opposite to passion, an aversion of one body to another, or a repelling power beyond apathy.

Appellatives, or common names, as differing from those called proper names, but there seems to be no foundation for the distinction; all names appearing to be alike significantly expressive of things, whether their meaning be understood or not.

Arithmetic is from the Celtic radical rhith, signifying the shapes and appearances of things, and the Greek rithmos, numbers, which, as characters are also expressive of ideas besides numerals.

Assize, the assizes held for collecting the assessments of land, fines, and other enquiries, directed to be made and returned to the king's courts. **Astronomy** modern is the Pythagorean revived by Copernicus, Kepler, and Sir Isaac Newton.

Atlantis, at the lower or western bankside island, mentioned by Plato, but probably sunk. **Atom**, the matter extended in the circle of things, or the world, and a principle contrary to motion, or its mot or mode. **Attraction**, a drawing at action, or a sympathetic principle of conjunction in animals, vegetables, and minerals, as the act of coition of the male and female species of animals, straws and amber, and iron and the magnet, arising from a desire of being re-joined, or regaining their primitive state of cohesion or rest, from whence they have been separated; and more likely to be the cause of motion, than the motion of attraction of the Peripatetics. And this warm or affectionate

fectionate principle may cause a re-union of things in the sun.

Autumn, the spring side, or things in. Auxiliary verbs are certain affirmations joined to other verbs, signifying the state of the action.

Bachanalian feasts were those of Bacchus, the chief of the p. action, bal peor, or priapus. Bailiff, an officer who answered for the forthcoming of the people to the leet view of frankpledge, and thence Bail and special Bailiffs. Barbican, the inclosing bar part. Barbarian, or Barbaros, one from the water coasts of Greece, or a mountaineer, who spoke a different dialect from the Greek, though its mother tongue, the Celtic. Bard, over the water-part, or bar side, as the Druids register, who was succeeded by the Baron, on the bar or barricade.

Bible, the flowing light of life thing. Bile, the flood of life. Blood, the life floods. Blue, the light hue or colour. Black, the light-lack part.

Body, the habitation of man, &c. as in Bodmin, the habitation of miners, and a-bod e, a dwelling place. Boreas, the water-border-side, or the north.

Brother, one on the same border, or in the same neighbourhood, but divided in a new race, and by a fresh division of country, though originally on the same river side.

Caduceus, the symbol of peace, and the ensign of Mercury, the keeper and defender of the borders. Catacombs, the keeping shells or burial places.

Centre, a point in the middle of a line or circle.

Chaos, an informal mish-mash globe.

Circle, the edge or border of an inclosed place, or a round of motion, action, or things.

Cold, the deprivation of the action of light or the sun.

Colony, the joint bank of a river, or its inhabitants. Colour, a combination of the springs of light. Condense, the compressing or shutting together the privation of ens, existence, or extension, or returning into gross matter, whereas rarefaction expands, loosens, and befits a body for motion.

Copti, or Copts, the water covered, or overflown possessions. Corybantes, the priests of the Phrygian Cybele, patriarchs, heads, and defenders of the borders of countries and their governors, as were the Curetes, the border-keepers of Phrygia; and the Dactyli, or Ida Dactyli, the heads of the families or tribes of Ida, who were deified as the penates or household Gods, or dæmons, the men of Ida.

Customs

- Customs, the dominion of the confines.
- Dardanarius, the water side man, who bought up provisions in order to enhance their prices.
- Devil, deprived of life and free volition, a fallen angel, or a ray of light frozen into matter, and evil is the privation of will.
- Diadem, an emblem of surrounding the possessions, as governor.
- Dialect, a reading or speaking divided from the mother-tongue. Die, or d-i-e, the dividing of i or man, or the separation of soul and body. Difference, a differing in ens or existence, as the extension of a body, and cogitation of a spirit.
- Druids, patriarchs and priests of the Phrygians, Gauls, and Britons, who were so called from their inhabiting the oak groves, according to the import of the name in its primitive sense.
- Dye, a division of the eye, or a privation of light or white, the only intire colour.
- Earle, over the border, tribe, or leet, and the transposition of lares. Earth, the matter of earth and water extended into form. East, the Asiatic side. Easter, the Asiatic lady or Cybele.
- Echo, a reverberation of sound.
- Egg, an inclosed seed.
- Element, the properties and qualities of existences in the surrounding places, or the first principles in the composition of bodies. Eleusinia or Helusinia, the gathering in of seed or corn, the harvest-home, or the mysteries of the goddess Ceres or Isis, the goddess of corn, as the names import.
- Elysium, the lower place, or the western countries, where Orpheus, Hercules, and Æneas are said to have descended.
- Empire, over the surrounding parts. Empyreum, the surrounding fire parts, the highest heaven of the beatific vision, the first created, and the exemplar of that we see and communicating its light thereto.
- English language seems to be an original dialect of the Celtic, from the superiority of its radix and composition to any foreign dialect, and its agreement with the original British names of persons and places, of Ireland and Scotland, as well as England; the specimens of the Lord's prayer produced to prove the contrary, not being of the genuine English dialect spoken at the respective times generally in the country, but partial dialects of the Saxon, Danish, Norman, &c. like those of Bede, and other ancient writers,

wrote for partial ends, by contending parties. Ens, the seen in or what is conceived; and their entellecheia, is the existence of intelligent sound or speech.

Equity, a thing or possession equal.

Eruption, a spring to the surface.

Escuage, the lesser horse, or esquire action; the knight's being the greater. Essence, the lower ens or existences, which are distinguishable and expressible by their forms.

Ethics, domestic or politic actions, as practised in families and communities, according to the general notion of good and evil, and particular customs and habits. Etimology, the spring or truth of speech.

Existence, out at the side or surface of essence. Exist, out of, or from the side or sight. Expansion, the dilating or spreading of an inclosed part out at the sides. Extant, from the surface in, as a vegetable. Extension, out in the sides, or in length, breadth, and thickness. Extinction, a thing in, put out.

Eye, or Y-i, which the dot represents. Eyre, upon the eye or oyer, to see and hear.

Table, a thing without a place. Face, the seeing side-part.

Factory, the acting man's part. Faculty, the acting spring of light. Faith, a seen thing. Father, the side-flowing, or feeding part.

Fecundity, the spring flowing part in things. Fee, a part from, or dismembered. Feeling, a flowing in the internal part. Fermentation, an intestine motion or commotion of the small insensible particles of a mixed body, arising without any apparent mechanical cause, from the hot and cold qualities thereof.

Fibre, the living or flowing water part. Fig, the life egg, or seed. Figure, the visible surface or outlines of a body whether living or dead. Fire, a flowing, moving, or living part. First, fire in the lower parts. Fish, the lower flowing, or flying beings.

Flame, light flowing about. Fluid, the flowing, or liquid divisions or things, whose particles are but weakly connected opposite to solids. Fly, flowing high.

Forest, the part below the circle side, left as wastes betwixt the boundaries of countries. Form, a combination of figures and modes of things surrounding us. Fortune, the fore-side in. Fossil, the underground generation; the third class of bodies, vegetable being the second, and animal the first. Fowl, the flowing or flying up animal.

Frank, on the water bank. **Free**, the spring water part. **Freehold**, an holding during its current. **Freedom**, a free dominion. **Freeze**, the water part lessening or ceasing its spring or flowing. **Frost**, a country in that state. **Friction**, parts in action or motion. **Fruit**, the springing out things.

Fuel, the springing parts or food of light. **Furies**, the fiery spring parts, or animals, named Tisiphone, Megæra, and Alesto, the side below the root or bottom, the surrounding surface of the ground, and the upper covering or sky, or the energetic vegetables, animals, and birds. **Furlong**, the length of the spring water part or river, or four lengths thereof, granted for the shares of those who defended the borders, of which the pole of sixteen yards and an half was the fortieth part. **Furlough**, the length of the limits. **Furr**, the springs upon living beings or animals. **Fusion**, a spring from rest into motion. **Future**, a springing from the side to the part upon.

Gable-end, the end of an inclosed place. **Gale**, a springing motion on the water. **Gall**, a springing liquid. **Game**, acting about. **Garden**, an inclosure on the house side. **Garland**, the growth of the land, usually presented to the owners and defenders of the countries. **Gavel**, an inclosed place, or an holding or tenure, as that of Gavelkind.

Gemmot, the commot meeting of the tribes inhabiting the river sides, or inland places, as were the Folknotes of those of the sea-coasters and seamen; the one under the lord or earle, and the other under the alderman. **General**, on the genus and successive generation of things or procreation. **Genius**, a generating spring. **Genus**, or kind, the first in spring, or the original or general principles belonging to the particular species. **Geometry**, the measure of the surrounding parts of earth and water, and of their sounds by characters or numbers, and the dimensions of the chords of music, whose principles generate alike in points, lines, surfaces, and solids, with which articulate sounds and symbols correspond, but without which language, as well as music, must have been left to chance and confusion.

Gibelin, the inclosing or division spring water place, or the Danube bank, along which the Getæ or Goths, made their migrations. **Gild**, or Guild, the spring water, or river side place, or fraternities or guilds, occasioned by the joint occupation of the banks of rivers. **Guildhall**, the companies hall. **Gills**, on the river or water-side,

Glebe,

Glebe, the spring water inclosed or cultivated place. **Globe**, an all inclosed part. **Gloria patri**, the all inclosed to the father, &c.

Gnomēs, the generation and growth of the furrounding things, but supposed to be beings inhabiting the inner parts of the earth.

Go, move from. **Goad**, to move the side. **God**, the creator. **Gods**, over the different parts and things of creation. **Gold**, the sun created division or part. **Gothic**, the inclosing water or sea-side action. **Goth**, a transposition of **Og-thi**, signifying the sea or sea-side possessions, as in **Gothland**. **Government** is the manner of inclosing or forming a community or country, by law and policy, or otherwise, by which it is to be managed and directed. The first model of government was that of the father over his family; which was imitated by the chief or patriarch over his tribe: an union of tribes transferred the supremacy to a single chief by election yearly, or for life, upon condition of observing the established method of government, wherein the privy of estate was introduced, instead of that of blood which subsisted betwixt the patriarch and the individuals of his tribe; and for that purpose the lands were divided betwixt the chief and his toparchs, and by them subdivided to others, to be held in fealty, as fees for the mutual defence of the state, as the firmest ties and basis of a monarchical government. As the will of the founder ought to be the rule of government, so the creator, either by his express word, or in the very faculties, nature, and disposition of the human race, revealed and disclosed his will to be with respect to the government of this world, that we should be thankful to the donor and preserver of all things; that we should continue to promote the happiness of ourselves and fellow-members of a community, in the same manner as we should have done our own persons and members in the state of nature. To which end, we should provide for our mutual self-defence, bodily necessities, propagation of the species, cultivation of things, and adoration of the supreme Being; all else being nothing more than a provision for vanity, lust, and vexation. See Religion, Law and Policy.

Grammār, a system of sculpture on the country, and their sounds. **Grace**, an action of light or intelligence below.

Grass, an action of fire on the earth's surface. **Gravity**, a drawing action, spring, or principle of matter to matter consequential to creation, or its division from the state of rest, which it has a propensity of regaining.

Guelph, the spring-water, or river confines, or tribes or mid-land places; Italy in its primitive sense signifying the place of the families or tribes, who opposed the Gibelins, whose migrations were along the Danube and the northern sea coasts. **Guelph** is, a Gaul and **Gibelin**, is a Goth; our royal race derive their spring from both.

Habit, or **Habitude**, an energetic tendency of living acquired by custom. **Hallelujah**, the holy-lu-io, or the holy family of io or jah, or in a remoter sense, praise ye the Lord. **Hal-lo**, the sun circle. **Ham**, a vale as surrounded by hills, and situated on the sides of rivers, where villages were erected, and thence an habitation or home, and the **Ham** part of an animal, as lying at the side of its river or flowing water place. **Hamlet**, the vale or village water place let, or gate part, or a proportion for taking care of and guarding the same. **Hardiness**, an action of fire or heat in the lower parts, coldness and softness being the qualities of water. **Harlot**, on the side place. **Harmony**, an union of sounds. **Haven** or **Chaven**, the water inclosed part. **Head** or **Chead**, the inclosed part. **Heaven** or **Cheaven**, in the high inclosing part, the sky or clouds.

Hell, or **Chell**, a cell or an inclosed place below. **Hermes**, **Mers**, or **Mercury**, the guardian of the sea-borders and seamen. **Hero**, a waterman, seaman, or a Greek.

Hieroglyphics, the sacred engravings, characters, or symbols of things revealed in the beginning to mankind, by which they were to conduct themselves towards their Creator and one another; and which the **Hierogrammatei**, or priests explained to the people, as comprehending the religion, laws, and rules of government.

Holiness, the high all in the lower parts. **Homage**, the man, servant, or vassal action. **Hour**, a circle of the spring of light. **House**, above us; **Hut** or **Chut**, being a cottage.

Hue and **Cry**, fight and sound high. **Hundred** or **Chuntred**, an inclosed or divided portion of ground set out on the bank of a river, for the defence of the country for one hundred families. **Husband**, the houseband.

Hyperborean, above the north part.

Ich-dien, your serving man, vassal, or side one.

Idea, an internal sight, image, or appearance, as conceived by the sense or mind. **Identity**, the seen in its existence.

Ides, the middle division of a month; the **Calends** being the first, and **Nones** the latter parts thereof. **Idol** and **Image**, the seeing and acting all.

Ignorance, the non-existence of internal light.

Inchni

Incline, closing within. Infinite, without end. Inflection, the variation of letters or signs in words, so as to express the the different cases, tenses, and declensions, and their substances, qualities, and actions.

Io-Triads, the fluxion of a point, or burning bush in strait lines every way, expanding an infinite circle in a triad, or three divisions of the point, line, and circle, whose divisions and combinations as exhibited in the quaternion of elements, or Jove, the four-lettered name, comprehend all things, with their names or symbols. For it appears by our investigations, that all nature consists but of few circles of intelligence and motion, matter, and space differently modified in volition, animation, and vegetation, according to their exemplars, and these again of species equally corresponding therewith, which our few round characters fully express. And although all the particles of languages are so few as those drawn in the map, with their transpositions or inversions, and combinations, yet they are much more than sufficient to express all nature, without the aid of those few auxiliaries, omitted as the materials of confusion in languages, excepting the r, ch, s, and th, which may be marked like the other particles, and the w twice pointed like the v. Were our types of particles, which are truly symbolical, with a conciser method of their combination, of which the English language seems to admit superior to any other, introduced with a proper grammatical explication thereof, it would render our language much more explicit, concise, and fixed than any other, both in writing and speaking, and be a considerable saving as to memory, time, labour, and expence. And as to the formation of particles by points instead of vowels, the full dot at the top of consonants stands for an i, marking the motion to be downwards, at the bottom, it stands for an u, signifying a return or springing of the same motion upwards; the full point in the middle of the letter stands for an o, a circle of motion or place, or an inclosure; the half dot with its strait side towards the consonant, signifies e, the half of o, and the other half point is a, the earth, or the other half of o, the globe; and which simple composition of particles, with the reversing the consonants, comprehend all syllables, and appears upon trial in most languages and characters to correspond with the symbolic style.

Of io-Triads thus we feebly hint,
The triads to explore peruse the print;
Io's sacred and four lettered name,
Being itself, or I am that I am;

Its Genesis, Decrees, sounds, their nurture.
And imitations by Dame Nature;
For from a point, omega did proceed
Flowing in lines direct to things decreed.

Island, or **Isle**, the lower land or place. **Issue**, a springing from below.

Just, the use of possessions.

King, the chief of a part politically inclosed, or a country.

Knight, his upper horseman; **Esquire** being the lower.

Knowledge, the internal actions of man, namely, identity and diversity, which is intuitive and certain; co-existence, as the properties and qualities of things are known by their forms, relation, or the agreement and disagreement of things known by their analogy; and real existence, which we have intuitively of ourselves, demonstratively of God, and sensitively of other things.

Labyrinth, intricate edifices cut out into various isles and meanders, running into each other, of Crete, Egypt, Lemnos, and Etruria, signifies labour within, or a Brigian edifice, built as an hieroglyphic model, for the division of countries according to the forms of letters. **Lake**, an inclosed water place. **Lammas-day**, a lamb-mass, or offering day for the produce of the fields. **Language**, an assemblage of symbols and articulate sounds whereby we conceive, record, and express our ideas agreeable to the nature of things. And though the synonyms of signs and sounds admit of a great diversity of compositions, most languages are still but one in the abstract. Languages, as well as knowledge, being thus in the abstract of one original, though they have been dispersed in various dialects, that which retains most of the primitive, has the greatest pretensions to originality and antiquity; which we conceive to be the English, as it seems to be the best Phrygian or Celtic dialect now existing, as has been observed in our Postscript to the Origin of Language and Nations, and as any one may be convinced of by the farther discoveries now made therein; more particularly where the b, f, c, and d are joined with the i and u, which are truly primitive and unmatchable. It is no less than that most genuine remains of the Japhetan language, which escaped the Babelonian confusion, and that pure language which the Jewish doctors expected, and has been promised us in Zephan. iii. 9. whereby we may all serve God with one consent.—**Larceny**, a private theft, lurking, or passing the confines of the lares or lords of the Tuscan and Gaulish borders

borders contrary to frankpledge, Lath, or Leth, the water place side, or leet part, containing between three and four hundreds. Law, on the spring water place, or midland country, as al-low-ed or restrained by divine or human authority. The former of which unalterably bind both in heaven and earth, and all mankind without their consent; but the latter being restraints upon man for his own advantage, as a member of society, ought not to be imposed without his consent; man being left by Providence as a free agent to judge for himself, without any farther restraint than the laws of God and his own happiness as an individual of society require. And as to distributive justice it ought not to interpose, where the divine laws have announced the criminality with the rewards and punishments, but where the lives, liberties, and properties of the individuals, and the existence and well-being of the community are affected or concerned. But with respect to the reasonable ancient customs of the English, which they have preserved, and therewith their liberties beyond any other people, they imply an original consent. And happy would it be were we to resort a little more to our ancient customs, and thereby revise our statutes, and reduce them to some intelligible order and compass; for by acting, unacting, and reacting, they are become so voluminous, that we have lost sight of our ancient customs, the foundation of our statute laws, though still reducible to the compass of a Druidical primer in the sacred characters. See Religion, Government Policy.

Leet, a court of the palace, or lath-lord, whose countries were bounded by waters, which had lets or gates, as the Thor-gate-Let in Cumberland; whence Le-gate, as being let out at the gate from one country to another; Legion, as consisting of the militia, who defended the Leet confines in respect of their tenures. Legitimation, as being made free of the Leet confines; and various more words of this sort, which particularly abound in the English as a dialect of the old Tuscan or Pelasgian, from whence the Leet jurisdiction seems to derive its origin. Lent, a sparing time; whence Lent and Lend.

Libel, a writing containing a false or lying accusation of an innocent person, which seems to derive its origin from the Roman practice of private informations, which were severely punished as false libels, if the charges should afterwards appear to be groundless; but no true information of a crime committed against the laws or constitution of the country

country ought to be deemed a libel, else the gentlemen of Doctors Commons must be mostly culpable in that respect. Liberty, a power of the water side or possessions, and of going to and fro therein without restraint; but having the free dominion of property in the same impartial manner as we enjoy the light and heat of the sun, which indiscriminately flows upon us, so that we enjoy the same without injury to another. Lie, from light. Life, the flow of light, intelligent, or vital. Light, the flow of fire extended, or flame. Like, equal light. Limitation, on the rim, coast, or borders. Line, an ilation of the rays of light in a right or strait direction. Liquid, the flowing water. Liver, the flowing spring water.

Lord, upon the border side as its defender, like the Lares or Earles transposed, and Lairds of the Tuscan Leucumonies, the progenitors of the English and demi-gods of the Romans.

Magi, the ancient priests, masters, and magistrates of the Persians, who instructed, disciplined, and governed those people as the Druids did the Gauls and Britons, and whose doctrine was called magic, wisdom; and the country was divided into cantons like the Gaulish and British commots, or commatas. Manor, the circle mansion, with the lords demesnes. Matter seems to derive its origin from the fluxion of the rays of the sun in strait lines, which by a sympathetic power becoming compact and fixed, flowed into water; and being by the like emotion again connected sideways and entangled like a net, they became deprived of heat and motion as if frozen; and a still greater combination of these lines formed surfaces, solids, and more palpable bodies.

Metaphysics, beyond physics, the internal spring or energy of corporeal things, or the doctrine of spirits. Metempsychosis, a transmigration of the soul of man after death into the body of another man or animal, according to the habits it acquired in its former state.

The Druid doctrine of migration,
Transmits the soul for its purgation
To man, beast, or plant, as besit it best,
Presuming still an happy state of rest.

Millenium, supposed to be a thousand years temporal reign of our Saviour on earth before the end of time, seems to allude to an universal government of the catholic church during that time. Mind, my internal or divine sight, or the thinking soul. Miselto, a covering or growth above the surface,

surface, or above the lower, or on trees, of which the Druids might probably be fond, not only for its physical virtues, but also on account of its triads of leaves and berries.

Mode, the manner, qualities, and accidents of such existences, as subsist not of themselves, but by the aid of other substances, as adjectives, &c. Monarchy, the government of one. Whether this authority be in one or many, seems not to be very material, if it be effectually prescribed by laws. But the mixed triad seems mostly to correspond with the first model. Monograms, characters or letters interwoven; to which we have reduced all the particles of languages. Monster, a degeneration of man, from the mother's sympathetic powers of imitating external objects; and the same as a mongrel among the quadrupeds. Moot or mote, an imitation of the meeting of the witen gemmots, the wise men of the commots, in the inns of court; as were the folkmote, schiremote, halicmote, &c. Moral, upon the surrounding circle or country, or the custom and manner, by which a community, as well as the individuals ought to be conducted; comprehending a system of ethics, duties, or moral philosophy demonstrable from reason, nature, relation and fitness of things; however, the practice may have differed amongst nations, on account of the diversity of ideas and objects. Mother, the surrounding earth of man. Motion local, an energy by which bodies change place, proceeding from the struggle of heat and cold; and the various dispositions of the mundane machine, in order to regain their primitive state of rest.

Murder, the striking a moving or living man to earth. Muses, seeing or searching with energy, the surrounding parts or things, of whom there were the nine following.

Ore sounds sublime Calliope presides,
High in story old Clio best decides;
Melpomene on tragedy attends,
And Thalia for comedy portends;
Euterpe with pipe, Terpsichore with lyre,
And Erato with lute, the soul inspire;
Urania the stars labours to explore;
And Polyhymn, in rhetoric doth soar.

To these nine fair nymphs, we presume to add

Our io as the tenth, or circle triad.

Music, an action of the muses. Mystic Theology, musing on divine things, until the mind or will growing intimate
F therewith,

therewith, becomes illumined, warmed and enlivened. Mystery, the muses property, and chemistry the mystery of the first principles.

Naam, on the ground, as a distress. Name, on the country, as sculpture. Naptha, in the surface part, like liquid pitch. Nature, the energy or spring implanted in things by providence.

Necessity, a negative of action, or motion in the lesser and passive things. But the soul of man is energetic and free, as are its actions or motions. Negative, no seed or force in the side or surface.

To complex springs we mortals make pretence,

The plant, the sense, and the divine ens ;

Necessity the first, to earth transferr'd ;

The next self-moving, liberty preferr'd ;

Conformable the third to its author's will.

But drawn by sense, the man consents to nill ;

Shunning thus the light, as an agent free,

The author of his will discharg'd must be.

Nidus, or nest, not seen. Night, the no fire or light division. Nihil, no high light flowing.

Nobility or bonility, a good race. Nomades, on the surface of the ground, as shepherds. Nonentity, a thing or being in no motion. North, the in borders side, where the sun disappears, or on the water border side, as the Normans were in France. Rose, in or between the circle of light.

Numbers, on the surrounding spring parts, as being emblems thereof, like other letters ; as, o, the sky ; 9, rain ; 8, the sea ; 7, an harbour, or that part of the river which flows into the sea ; and thence the sea resting part and sabbath ; 6, the springs of water, animals, &c. 5, fishes and birds, or the flying beings ; 4, the firmament and its lights ; 3, land, with its herbs, grass and trees ; 2, the two waters divided, whereby the firmament appeared ; 1, light, or the element of fire. Nun, in no spring. Nutrition, a spring or energy of the three properties of earth, water, and fire. Nymph, our surrounding part ; the swain being the in or upon the side spring, and both being the inhabitants of the water borders.

Oath, a solemn obligation of fealty to the circle.

Obelisk, an high thing, to see the lower parts of the circles or country ; all proper divisions of land being supposed to have been in circles surrounded by water ; and such probably were the pillars of Jacob and Laban, as the names inscribed thereon seem to import.

Occult,

Occult, inclosing the eye side. Occupant, the first enjoyer of the part in the circle. Ocean, the circle of water, inclosing the earth. Octahedron, one of the five regular bodies, consisting of eight equal and equilateral triangles.

Ode, a circle or a round of the divisions of sound.

Oecumenical, a communion of the circles or commots of the whole earth so divided; or any thing general or common in a secondary sense.

Office, the circle part fees.

Open, the inclosing circle part both animal and terrestrial.

Optative, the side circle.

Orb, the circle part or border. Ordeal, the circle vengeance.

Origin, the world's beginning. Orthography, a writing on the world's surface. Our, the world or circle spring.

Paeon or Paion, the sun's circular shape and motion, or Apollo, and a song and dance of the Phrygian and other western nations, who migrated with the sun. Pagan, on the inclosing part, in the heaths or commons, out of the commots, inhabited by seamen and other uncivilized people. Palladium, said to have dropped from heaven to mark out the place for building a city and a temple to Pallas, signifies the alphabetic characters, which directed mankind in the formation of cities, and division of countries upon the paradisaical and patriarchal models; and thence Pallium, an emblem of possession, and Palsgrave, a governor of a palace. Paradise, the earth lesser division or creation by water in its primary sense. Parapet, a part at the water part side or border for the defence of the country. Parish, a lesser part. Parson, on the parish. Park, an inclosed part. Parley, the leet or water side part. Parliament, the parley part side. Parlour, the parley floor. Parody, the circle side part. Party, a side part. Passion, in the side part, or a concupiscible appetite, the source of all other passions; and thence passive, the side or female part. Pastor, lord of the pasture. Path, the side part.

Pen, an high part. Pendant, on the side of an high part. Peninsula, an island at the end. Penis, the P, on the side. Penny, on the head. Pensioner, a man on the head feeding like a beast. Perpetual motion, on the spring side motion, or a perpetual self-moving principle, like an animal, which the author of nature was pleased to perpetuate by generation and regeneration of vegetables, animals, &c. and cannot be imitated by any heterogeneous attempts of man. Period, at the circle part side. Person, a sweet sounding, or speaking part or thing.

Pin, a part in. Pint, the pin or conduit side thing. Pit, the P side, which is a pit.

Place, a part on the surface. Plain, on the surface, or a broad part. Plot, a division of the circle part, or a lot part. Plumb, the womb ball. Plural, the spring water place sides.

Poetry, the feet circle division, which were probably as many feet as there were divisions of the circle. Policy, the keeping the circle part, families or city together, and promote its happiness instead of divisions for the sake of tyranny or wretched craft, counteracting the ends of providence and all free constitutions, like the English, and cheating mankind of their liberties. Ponds, in the circle water part side. Port, the border water part side. Post, at the circle water part side for its defence. Pound, an inclosed part for an animal, and thence the pound weight paid for its redemption, and the pound of money.

The Lars of old made party broils subside ;
All Cacadaemons govern and divide
But modern Genji, to keep things under ;
Set the good folks by the ears together.

Preamble, the part surrounding or about the place. Predestination, an unarchetypal term framed from the fiction of the poets, who fancied the state of mankind to be decreed by the destinies.

Some with the stars predestinately stray,
Others as just, the stars *divine* obey
From these a third profoundly do protest,
Soar without zeal, or sceptically rest ;
If yet those three would fairly reunite,
In faith and truth, the Triads must aright.

Privation, the first water or chaos, which being deprived or void of all heat and spring became regenerated at the creation, and therewith all other systems. Prince, the first in the city or community. Produce, the circle spring of things. Property, man's proper things. Prose, the circle part or common sounds. Profody, the country sound, ode or circle. Protection, covering the country side for its defence. Providence, a Being seeing to or providing for a country. Province, a side country part.

Pulse, a thing springing up from below. Pure, the spring water part. Purgative, a spring from the inclosing side part. Purgatory, the purgation part. Pus, a surface spring part. Put, the side spring part.

Pyramid,

Pyramid, an high part to see the surrounding country and other purposes. **Pythagoras**, the priest of the lower or western borders, supposed by some to be a Tyrrhenian, who taught the Italian philosophy or druidism at Crotona. He also professed the present system of astronomy, revived about 200 years since by Copernicus, and those possessed of the druidical languages, may thence be able to review the rest of the druid doctrines. **Orpheus** or **Or-phœu-is**, also signifies, the lower circle priest or prophet, as does prophet signify a priest.

Quality and quantity, the spring of light and heat above to things below, and that by which the latter are distinguishable in measure or numeration.

Race, a fluxion of animals, like that of water. **Rain**, the air or high water part. **Rape and rapine**, the part in the side water part. **Ray**, the fire or light part or a particle.

Re, the contrary of er, the flowing water, as freezing and re-action. **Reason**, the reflowing motion, illation or numeration of the mind concerning its objects. **Record**, the river border divisions. **Rector**, the river confines side man. **Red**, the fire division of colour. **Relation**, a proportion and agreement of one thing with another, like the two sides of a river, with the water place. **Religion**, a return or reflow of the high light in intelligence, animation and vegetation to the author of nature, according to his will revealed to mankind by the eternal relation, nature and fitness of things, as well as express revelation, which requires our faith, sacraments, &c. on account of the depravity of human nature. **Rent**, a return in the possessions or rendering. **Reptiles**, on the side part race. **Repulsion**, a re-action of the spring of light downwards, or attraction. **Rest**, a return below the surface, or on the side. **Resurrection**, a respringing up from thence; the universal progress of things being such revolutions of generations from seeds, rest, and regenerations. **Rete mirabile**, or a net work of vessels in the brain, surrounding the pituitary gland, an emblem of the first retention of the rays of light, in forming matter, and such also is the retina of the eye, or the organ of vision. **Revelation**, a revising light relating to things. **Revenue**, the return of springs, as those of vegetation from what had been sowed.

Rhythm, the surrounding shapes and sounds of things, as felt by the eye and ear, and expressed by numbers.

Right, the flowing fire or light to things, which is impartial, and such is our claim to such possessions as we can acquire without

without fraud or violence to another, who has a prior right of possession. River, the flowing of spring water.

Road, at the circle side, as leading from one commot or canton to another. Robbery or rodbery, the road bearing or carrying away; robberies being usually committed on the heath, out of the circle or inclosed place. Roll, on the circle place, as containing a register of its divisions into several portions, belonging to the individuals thereof, with their respective services. Roman, the river circle or city part. Root, or Ruot, the spring from the side or surface. Rota, a round surface or sides.

Rue, without spring or spirit. Rustic, the springing things acting. Rut, the side spring.

Sabæans, the lower pæons or gods, who were the first idolaters. Sabbath, the standing from the labour part or action. Sabellians, who supposed the Trinity to be one person of the Father, resembling the sun, from whom the word and Holy Spirit were only emanations, as its illumining and warming qualities. Had they compared the essence to the sun's, and the three hypostases to the sun with its light and heat, they might perhaps have been somewhat more perfect in their definition. Salic, the law of the Sali, a sea faring people, who excluded women from possessions, on account of its impropriety amongst seamen; and when they settled in Germany also excluded them from the inheritances. But the laws of the Midland tribes, who dwelt in the vales on the river sides, differed from the Salic law, as did the languages of the people. Sanhedrim or Canhedrim, a council of the whole tribes or borders. Satan, the lower side one. Saturn, on the lower side of the heavens. Science, the knowledge of ens or beings. Sculpture, on the side spring water part.

Seed, the sun's flowing rays or divisions; such qualities being supposed to derive their origin from the sun. Sense, the lower internal sight. Seraph, the son of light.

Sign, on the side water confines. Silver, the lesser light spring; gold being the sun's chief division of metals.

Skin, inclosing the lower side.

Slave, the lowest life place.

Socage, the sea confines edge, or those whose tenures were at first in respect of their defence of the sea coasts, which were afterwards transferred to the ploughing the lords ground. Solid, the sun dividing qualities; fluid being that of the water. Soul, the all-seeing spring of light or intelligence. But there are two other souls, viz. the sensitive

sensitive or animal, and the vegetative or that of plants. Man seems to be endued with all the three; animals with the two last; and vegetables, in common with the rest of things with the last, which the ancient philosophers supposed to be an anima mundi, the common soul of the world.

Speech, the sound part action. Spirit, the seeing fire part property. Spring, the lower or other parts in, as those of water, seasons, vegetables, &c.

Staple, the sea coast standing place for trade. Statute, the standing duty. Stem, the standing body.

Summer, the chief surrounding spring. Sun, the springing one.

Swim, the side water surrounding spring.

Symbols, signs of all the surrounding parts, or the names of things. Sympathy, a propensity of parts towards one another. System, the same stock or stem together.

Talmud, the secret book of the Jewish polity, doctrine, ceremonies and traditions, which were as religiously observed as the law of God itself. Taste, below the surface side.

Tautology, the twice tongued speech

Temple, the high covering or sky place, the first temple.

Tent, a covering on the surface, which was the first dwelling house. Test, the lower or below the border side, or a solemn engagement not to pass the borders of a country.

Theraphim, a covering upon the surrounding part, or thrown over a person, who acted the part of an oracle, or the son of Apollo.

Titan, the lower or western side or possessions.

Tongue, the tone spring action.

Traybaston, the trial of the club-law men. Trespass, passing below the side water part or border. Triad, three divisions of one. Trial, three calls of O-yes, circle side or country. Tribe, the side water part or its inhabitants, a trithing or three hundreds, and perhaps as many different possessions of freeholders. Truth, the side or surrounding spring.

Turban, a covering about a prince's head, as an emblem of his dominion over a country. Tyrant, on the land as its chief, whether by right or usurpation.

Vacancy and vacuum, a privation of motion and matter, in an inclosed or extended part.

Vapours, a spring of the surrounding water parts. Vassal and Vavassor, on the side spring, or an upper servant.

Uberty,

Uberty, the spring part property. Ubiquity, the upper spring quality in things.

Udder, the side spring water part of an animal.

Vegetable, the seed springs at the surface; the seed of vegetables and animals, having an energetic power of being expanded by a participation of the elements. Vein, the spring water inclosure, or an animal river. Velocity, the spring of local motion to things. Venom, an impure vein of spring in the circle of matter, whose properties are contrary to the natural circulation of animal juices. Venus, a spring in us. Verb or verbum, a man's living spring part or word, whereby he affirms; the rest being properly the names of things. Very, the spring of things.

Vice, the lower or lesser spring of life, or the vis inertiae. View, the seeing spring. Vine, the spring one pre-eminently so called. Virgin, in the spring. Virtue, the spring of things, which is contrary to vice or inactivity, and the habits thereby acquired.

Union or un-ion, a communion of the rational and animal soul of man, and of individuals and states. Unison, an union or communion of sounds. Universe, the one spring of the world.

Voice, the surrounding or cheek sound.

Urim and thummim, the surrounding spring of light and intelligence in the primary sense.

Utile, the side spring place.

Walk, a spring or man in motion. Wapontake, the river or spring water part inclosure tacking. War, upon the spring. Wash, the spring side. Watch, at the spring water confines, where a watch was kept for the defence of the borders. Water, the element of water, with its spring or fluidity. Wattles, at the water side place, as a parapet for the defence of the country from men and beasts. Wave, a water spring. Way, the walk.

Weather, the spring division of the elements. Web, the spring water parts, or divisions, or a net. Well, the spring water place. Wen, a spring upon. Weregild, a man's yield or price. West, the sun or spring's lowering side.

Wheel, the upper light or the sun. White, at the spring or upper side. Whole, the above all.

Wic, the water confines. Wickets, the water confines shuts. Wife, the spring of life, man's life, myself or with me. Will, an ilation of the spring of light, or the intelligent faculty of the mind. Wind, a spring on the side or surrounding parts. Window, the light springing in covering.

ing. Wing, on the spring. Winter, the spring in part or side. Wisdom, the seeing spring dominion or providence. Wit, at the spring. Witan gemmots, the spring side commots, or their meetings in parliament. Those people in the first midland migrations, coming hither from the Gaulish commots, settled here after their manner in small colonies, or tribes, in vales on the river banks; and were thence amongst themselves called com-beri, the vale Britains, and by others Welsh, and their country Wales or vales. Wood, or wyde, the surrounding springs of vegetation. Woman, the spring of man. Wool, the spring on an animal. World, the circle place of the divided springs, or man's circle place, as comprehending every thing else. Year, the spring upon. Yellow, the spring of light below. Yeoman, the springs of vegetation man. Young and Youth, in the spring, and the spring side.

Of framing a Lexicon and Grammar on the foregoing principles.

The primary systems, principles, and names of things having been thus pointed out, analysed and investigated; the same may be easily expatiated into a general etymological and scientific lexicon; wherein all radical words, names, and terms ought to be thus resolved to their first principles, the derivatives and analogies defined, and the common accepted and scientific meanings given, and ascertained not only in words, but by hieroglyphic prints; all sorts of artists being to be employed, to define the respective circles of the arts and sciences, to the lexicographer, that he may be the better enabled to discern the distinguishable properties and qualities of things, with their analogies, and fix his definitions according to that universal analogy, which clearly subsists betwixt all the circles or systems of nature, as deriving their origin from the same primary source. Of all languages, the English seems to be the fittest for this purpose, from the copiousness of its expressions, the simplicity of its construction, and the purity of its sounds, as appears by the above specimens, which need no strange variation of pronunciation; the orthography only requiring some few cautious corrections in order to form a nearer correspondence betwixt the signs, sounds, and signification of things, according to the symbolic style; and the whole course being to be supported with an historical and comparative explication of the English and other languages, in order to exhibit its superior pretensions to originality, and universality.

lity to the world; and to confirm the etymologies, by instances from the living and learned languages, as may be easily done, even with respect to the vowels and monosyllables or particles. To which should be added a Grammar, containing the system of signs and sounds, as they correspond with ideas and things; or a vulgar and rational grammar, consisting of few general rules, of the definitions thereof, and its several sorts of names, which shall be farther explained under the several heads in the lexicon, of the superior pretensions of the English language to originality and universality. This copiousness, simplicity, and purity of the English language, is in a great measure owing to its being permitted naturally to partake of the various ancient dialects of our British ancestors, as well as the continental and learned languages, without suffering it to fall into any one particular mode of artificial grammar, or to be forced out of its natural state of connection, by any addition of artificial signs of grammar. But preserving its arrangements and sounds according to their natural significations, and the most ancient and uncorrupt standard, and keeping its connatural place with the growth of science, it has in a manner accidentally recovered its universal primitive and philosophical state, and is thereby become the best living language for an universal one. On the contrary the German, though expressive, wants copiousness; the Italian, by polishing has lost its original expression; and the French, though originally both copious and expressive hath been so far forced out of its natural state, that its signs and sounds have lost their original correspondence; many of their sounds, being through the nose, instead of the organs of speech, are more like the noise of beasts than organical, articulate, and rational sounds; and their artificial grammar, has wholly destroyed their natural arrangement and connection by their variations, and the addition of arbitrary signs of construction. And all other dialects are either under the same predicaments, or not sufficiently copious, expressive or connatural with things.

General Remarks on the Representation of Things by Symbols, and on the Primitive Language.

We may add, upon the whole, that nature consists of various analogical systems, which are composed of certain regular figures for parts, motions, and extensions, exactly corresponding with and represented by our letters, as the symbols of things, with their different divisions, modifications, and compositions in the particles and names of things, as they correspond with nature. As for instance, an iota flowing in a strait line,

line, like an *i*, corresponds with the ideas of length, and an emanative and direct motion. Its issuing every way like *T*, or *L*, *p*, *d*, &c. its dividers into parts and places, furnish the ideas of breadth and extension; which extension of parts and motion, every way forms the ideas of a circle, circular motion and space. All parts or figures and motions thus flowing from a point being either strait or circular; that curvilinear energy, motion or spring, represented by *u*, must be a portion of *O*, as are *a*, *e*, *c*, &c. or that of the ray flowing in a strait line to the earth; and thence returning upwards like a seed in vegetation, animation and various other analogical springs, which have been notified in our definitions of particles and words. And as it now appears, that the human system comprehends all the figures, and forms of things in the male and female joints or divisions, shuts, parts or figures, energies and motions; a careful comparison thereof, with our explications of the letters of our alphabet, particles and names, fully discover all natural and regular figures, forms and motions in the universe, with all their combinations, names and ideas. Nor are these etymologies destitute of support, from the meaning of letters, particles, and words of many of the living languages, particularly the Cymbric, and Irish or Erse, whose letters and particles are still in a great measure of themselves used as monosyllables. But it must be confessed, that this newly discovered language and knowledge, like all others require some attention to the horn-book and primer; unless a more pleasant method of instruction could be introduced by a song or game of *io*.

But where's the first language, some still may cry,

All here is English, 'tis plain to e'ery eye;

Our British letters, particles, most words!

So far our tongue—then with the first accords;

And, as their sense the Triads here affords,

Our speech becomes the standard of all words;

Or, as of particles, words are compounds,

By the sense they are known, as first form'd sounds.

Do not prejudice by the subscription,

Of *io*'s merit and reception.

For she is a muse of humble station,

Or simple truth, sans title, place, or pension.

A Confutation of the Nelmean, and other Schemes for suppressing the *io*-Triads, and the Author's former publications, with Remarks on other Writers.

As to those remarks which we proposed to make on the several schemes calculated towards counteracting our endeavours

for the advancement of knowledge; we now in the first place proceed to take notice of the Nelmean system, or a scheme of Mr. L. D. Nelme, or Kenelme, of Saxon descent, in order to counteract our plan of recovering the first language, and original knowledge in the present English language; exhibiting to the world its superior pretensions to originality and universality; and blazoning the British antiquities, or rather intirely to suppress our publications, with a view of introducing our discoveries as his own, and that in the Belgic or Saxon dialect, of which he had proposed to publish a lexicon, but had dropped the design, on the appearance of our essays, on the superior pretensions of the present English, as the best living dialect now existing of the Celtic, Phrygian or Japhetan language; being supported therein by the Monthly Reviewers, the author of a late Essay on the Way by Words to Things and others; and having imposed on the Critical Reviewers, so far in his preface as to make them to believe that no body before him had undertaken the decomposition of languages and words, to their first principles. For Mr. Nelme, although he had had the perusal of our several essays, on the decomposition or analysis of the English and other languages, in the preface to his Essay on the Decomposition of Words, has been pleased to assert, that he was the first that ever attempted the decomposition of languages; that he had found all the general sounds, unadulterated in the Saxon or Belgic dialect; and that these were very sufficient for the framing and introduction of an universal language, without the assistance of the English in its present enlarged state, by the participation of many other dialects. To make good these pretensions, he, in his Essay, without taking any notice of ours, but with some greater parade, advances pretty much the same positions as we had done before him, respecting the general principles of languages: but having confined his proofs to the narrow, partial, and arbitrary fundamentals of a particular dialect, which must be erroneous and defective, respecting a general language; we shall here attempt a confutation of this delusive scheme, for misleading mankind into error, confusion, and slavery, by destroying all its supports, as follows.

A. says our arbitrary Nelme, signifies the gable-end of an house and a mountain, which we had shewn to be a symbol for possessions in general. Almighty he compounds Al-mih-tig, instead of Al-migh-ty, the all great power, as we had shewn. Ay, from its common accepted application of for ever ay, he guesses at its meaning; but its symbolical expression is during the earth's spring of vegetation; as in Bay tree,

tree, the spring tree; Bay horse, the spring colour horse; O-bey, spring from, and thence the Bey of Algiers.

Beauty says he, is from beau, and beau from be ay, fine and elegant, or bea, a bow or circle, and ty, to tie its ends; but beauty signifies the spring part side or thing. Between and Betwixt according to him signifies in the midst; but they really mean in the primitive sense, the parts betwixt the thighs and the sides of rivers, and the space betwixt circles or countries left as wastes, unoccupied. Britain he decomposes Bri-t-ai-n, the enduring broken one; but in the circles of Gomer, it has been proved from various other names of the like radical, as well as the general sense of languages, that Bri-tan signifies, the coasts at the lower water side, or the lower water parts, countries or coasts.

Celtes says he, is the selected branch; but the original name seems to be Calle, Galle, Walle or Valle-ti or tæ, the vale possessions and possessors, or dwellers in vales on the river sides, and in groves. Christmas Carol he defines to be all the members of a large assembly, in a circle or amassed, singing the record of the birth of Christ; but Mass signifies an offering usually made on getting in the produce of the ground at Lammas, Carol is thanksgiving, and Christmas Carol expresses an offering with thanksgiving, at the birth of Christ. He brings King from Cin-ing, instead of Ci-ing, the first in the confines or country. Cir-c-el instead of cir-cle, the edge or border of a place politically inclosed, whether round or triangular, &c.

Dis is the lower division, or country, or its possessor, and not D-his. Ed-en, according to Mr. Nelme, is the one possession, instead of E-den, the part on the dividing rivers side, or the vale; the garden being Adam's proper place of residence. Edger-ethling, says he, is the returning noble youth, instead of Edger-adeling, the English border or country holder or heir. Eddy is a double spring of the water, and not Ed-y, the return of a watry circle. Er-c-ol, he who put all into the ark or Noah; instead of Her-cu-les, the high water river mouths, or havens lower places; being the descendants of Alcmena, or sea-faring race by Jupiter, Japhet, or the western nations.

Gavel, he makes from gave all, instead of an holding, or a place inclosed. Gemmot, the met, instead of the commot or vale meeting. Gogleth, the eye lath or possession of the eye, instead of Magog, the sons of sea or sea side, or confines place. i, with a dot, says he, is a pleonasm or double i, which the Saxons never used; the line and circle being in his opinion

opinion, the only radicals from whence all other letters flow. But we have shewn, that all letters and things derive their origin from a point, of which the dot of i is the only symbol ; but that the elementary signs or symbols are u, a, e, as well as i and o. Ich-dien, I thy one, instead of, to you a side one or servant. Im-ag-es, a circle that endures, instead of im-age, the surrounding border or water parts, where Adam probably first viewed his own figure ; and along which borders images were anciently placed, and im also signifies the round of time. Island or i-his-land, the land of the eye, instead of is-land, the lower side or sea-land, as lying within the sea or border water.

Knight or Ci-n, acting, instead of the chief horseman ; esquire being the lower horseman. Lar, a system, instead of, over the country, as were the lars or lords of Italy and Gaul. Lath, says he, signifies the middle of the circle, instead of its side. L-ea-d, from one place to another, instead of le-ad, a place to or at the water side ; the first road places. L-in-e for height and depth or extent, instead of lines. Lot or l-o-d, the cutting of a circle by a line, instead of the circle place, side or possession.

Mis-tel-to for M-isel-to, a growth about the lower growth.

North or N-or-d, is the upper circle or border side. Norfolk, the north [water border part or people ; Norfolk, South folk, Essex, &c. being in the most primary sense descriptive of the places.

O-d-n, according to Mr. Nelme, is Askenas or Mercury, instead of the upper circle side, as its defender ; as-ken-as, being the lower water confines, and mer-cur-y, the sea or surrounding water borders. Olive signifies the all spring tree.

Peleg, according to Mr. Nelme's mode of guessing means, the dividing the earth by great waters, instead of the lower or farther place, or confines.

r says he, is an emanation of spirit, instead of the sound of corporeal existences. Radical signifies the shoot out of the root ; ray, the spring of fire or light ; ribband, the rib side bone ; ruin, the surrounding edge, and not a circle ; rod or rad, at the root, the shoot out of the root, or the earth part from ; and Rounde-lay is the circle song, and not round-el-ay, a circular song.

Sacsons, on the lower or western sea confines, or the lower sea confines sons, and not the sons of the Saces of Armenia, or the sons of speech ; Sacs-gotha, the Sacson sea side ; and not the youth of hidden speech ; Sachem, over the country ; Schy-thians, the upper part of the lower possessions, and not the shot out ones ; Si-ci-ion, the lower ionian or western

water

water confines, and not sic-yon; south or Sud is the sun or spring side, and not a limited, low, distressed possession; Staff-craft is the art of cudgeling, rather than the knowledge of letters. Si-im-b-ol, a sign of all the surrounding parts or things, and not a circle to all.

Tye, a covering or bundle of Y or vegetables. Virgult, characters of the Irish are the spring of letters; vocal trees signifies that a tree or Y is the symbol of speech, and in Isaiah 41. as well as Genesis, several sorts of trees are made use of as symbols for various languages; and Y-le and eidos signify, the spring and signs, or the matter and form of speech.

Thus we see the elaborate fabric of the redoutable Mr. Nelme, after 30 years hard labour, fapped to the ground, like the baseless fabric of a vision, without a single prop left him for its support; and his blessed coadjutor for the Belgic Saxon, the author of the *Essay upon the Way by Words to Things*, ought to know how to make his own way to words before he should pretend to teach others how to make their way to things by words; for although he pretends to be perfectly convinced of the natural connection betwixt words and things, he has not been able to furnish us with a single, perfectly right definition of his own in his whole *Essay*.

The French put in their claim to the primitive language, by Monsieur Court de Gebelin, at the house of Mr. Boucher, the king's secretary in Doll-street, Paris; assisted by a long list of learned champions, who persevere in their opposition to our endeavours, and (among others, many of our English doctors, and an ingenious English lady of the Cotton family, an intimate acquaintance of Dr. Johnson, (who perhaps may be in an unnecessary sweat about his voluminous descriptive vocabulary, which must always stand its ground, as the doctor like others has not presumed, by any definitions, to force the English language from its true origin,) as appears at the latter end of his *essay on the French language*, which he calls an analysis of the primitive one. But as Monsieur Gebelin does not attempt the decomposition of words according to their first principles, nor shews any great skill even in analogical definitions, but treats human speech as an art contrary to our analysis of the English language; proving it to be an original branch of science, Monsieur Gebelin with all his pompous list of combatants for the French, must at last suffer a defeat.

The Erse, Welsh and Irish languages, have likewise their champions against the general mother tongue; from the like prejudice

prejudice and partiality to the original dialects of their respective countries.

Hence likewise the opposition of the Monthly Reviewers, to our well intended endeavours towards supporting the origin, character and pretensions of the English language and antiquities, as they seemingly too much favour our ancestors, the East Angles, Picts, Dalreudins, British-Belgæ, Romans, and Normans; but as we are equally justified in maintaining their particular origin and antiquities, we now affirm, that the audacious declaration of the Monthly Reviewers that our Circles of Gomer, on the origin and languages, of those great nations, was only a dictionary resolving every word into spring water, is a gross and palpable falsehood and imposture; for any English reader may by the perusal of the Critical Review on that essay, or the treatise itself, plainly see that the book and title exactly correspond; and that though many of the original names of places, in order to exhibit the first materials of language, according to their archetypes and original frame, meaning and reading of the few letters of our alphabet, had been analytically resolved into numerous water and spring water parts, the primary distinctions, as well as divisions, of terrestrial parts and things, which universally correspond with ideas, and are analogically transferrable to every other system of the creation; the work also contains various analogical solutions, and scientific definitions of all other springs, species, parts and systems of the universe, with an universal grammar, and other interesting discoveries respecting the origin of nations, laws, governments, and other branches of knowledge.

Our grammarians and lexicographers, who have attempted nothing beyond a system of sounds, and that but very imperfectly, as well as the booksellers, on account of their works, and our seminaries, may perhaps be somewhat alarmed, lest our new method of analysing languages to their first principles, and other discoveries should overturn the present systems of things; which for a time may occasion some opposition to our new system, yet the general plan, utility and certainty thereof, must at last prevail. And indeed it is amazing, since we have so clearly proved, in our former investigations, the English nation and language to be a mixture of the various people and dialects of the most considerable parts of Europe; which inhabited this island, previous to the Roman invasion, that any Englishman, should merely from prejudice or partiality towards any particular people or dialect, counteract our endeavours towards promoting the general good and honour of the British nation. More especially the introduction
of

of our new system, has no tendency towards overturning any other, but only to correct them, by fixing the certainty of human knowledge, and only requires the being taught the use of the symbols, at the time of learning, in the common way, the sounds and combinations of letters, by a double grammar and lexicon, to be compiled after the manner already proposed to be done in the English language, on being indemnified.

A Table of the western, primitive, or older Japheton languages and dialects; which with their propagators, were to be enlarged so as to become universal.

The Antediluvian or primitive language.

The Gomic, Cymric, Phrygian or Celtic.

The Pelasgian or Tuscan.—Erse or British.—Welsh.—Irish.—Cornish.—Pictish.—Brito-Belgic.—Greek.—Bas-Breton.—Basque.—Biscayan.—Manks.—Latin, &c.

Belgic.—Teutonic.—Frisian.—Danish.—Swedish.

French.—Italian.—Spanish.—Portuguese.—English.—Flemish.—Dutch, &c.

Their sister dialects of the North, or those of Magog, &c.

The Slavonic.—Russian.—Polonese.—Lithuanian.—Bohemian, &c.

Those of Shem, or the East.

The Chaldaic, a younger sister of the Celtic.—Syriac.—Arabic.—Hebrew.—Samaritan.—Mede and Persian.—Armenian, &c.

Those of Ham, or the South.

Egyptian.—Ethiopian.—Phœnician.—Malaian, &c.

The author once intended to have here subjoined the pedigrees of words; languages and nations; but the uncommon discouragement and opposition he has met with, has determined him to suppress them; and with the present publication of his proposed discoveries, to take his final leave of the press.

C O N T E N T S.

THE Preface.

Page 1

The origin of symbols or letters, particles and languages, as well as all other original knowledge derived from revelation, and preserved among the western nations by tradition and the symbols; from whence also the Roman and Greek letters, languages, and the Italian philosophy.

2

The symbols and language from revelation, tradition and their imitation.

3

Objections to the divine origin of letters, language, and knowledge answered.

4

The same continued.

5

The opinions of the ancients stated with respect to the origin of things, symbols and language.

7

These opinions explained in the primordial archetypes and divine patterns, and the figures and forms of letters corresponding therewith, and with all regular figures and bodies.

8

The mundane systems, with their symbols thence investigated, and farther remarks on the primordial patterns.

9

The same farther considered with scripture.

10

The same compared with the microcosmic archetypes.

11

The great world, and the microcosm with their symbols compared, whereby their analogy appears.

ibid.

The correspondence betwixt the symbols or letters, and particles, languages, sounds, ideas and things shewn, and thence the certainty of human knowledge.

12

Of the old world with its divisions, as represented by the symbols, as well as revelation.

13

Of the division of the post-diluvian world, after the models of the former by the symbols.

ibid.

Of the nature and origin of this argraphic correspondence, betwixt parts, as well as things, and their symbols.

14

The origin of the symbols, of the mundane systems, and elements farther explained by the vowels.

15

The parts and species thereof defined by the consonants, joined with the vowels or particles.

16

The first language thence discovered.

ibid.

Explications of various scientific and other subjects, names and words; which also illustrate and confirm the foregoing definitions, and exhibit the agreement betwixt letters, particles and words, or language, and things.

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Of framing a lexicon and grammar, on the foregoing principles.

41

Of the superior pretensions of the English language, to originality and universality.

ibid.

General remarks on the representation of things by symbols, and on the primitive language.

42

A confutation of the Nelmean and other schemes for suppressing the io-triads, and the author's former essays, with remarks on other writers.

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ESSAYS Published by the Author, to which the above Work refers, as a part of the Proof.

I. THE ORIGIN of LANGUAGE and NATIONS, published in 1764, Price 5s. containing,

1. A Celtic Grammar, with various Passages and Remarks, leading to the Discovery of the first Language, and the Origin of Nations.
2. A Comparative, Etymological Lexicon of the English, Welsh, Greek, and Latin Languages, with an Analysis or Decomposition of Words in the primitive Sense.
3. A Topographical and Historical Lexicon of Europe, &c.

II. A POSTSCRIPT to the ORIGIN of LANGUAGE and NATIONS, Price 1s. in 1765; containing,

1. A further Illustration of Languages; a plan for restoring the Primitive one, and its Utility.
2. Specimens of its Powers in making way to Things.
3. All Letters and Particles defined, as detached from Composition.

III. An HIEROGLYPIC GRAMMAR, in 1768, Price 2s. 6d. containing,

1. A Grammatical Introduction to an universal Hieroglyphic Language; consisting of English Signs and Voices.
2. A Definition of the Grammatical Parts of the English, Welsh, Greek, and Latin Languages.
3. Some Philosophical Remarks, with Rules and Specimens for composing an Hieroglyphic Vocabulary.

IV. The PHILOSOPHY of WORDS, in 1769, Price 2s. containing,

1. The Way by Words to Things.
2. Various Explanations of the Principles of Knowledge, and Languages, with a plan for an Universal one.
3. A Lexicon of difficult Names and Passages in ancient Authors.

V. The CIRCLES of GOMER, in 1771, Price 5s. containing,

1. An Investigation of the English, as an universal Language, upon the first Principles of Speech, according to its Hieroglyphic Signs; Argraphic Archetypes and superior Pretensions to Originality and Universality; a Retrieval of original Knowledge, and a Re-union of Nations and Opinions on the like Principles, as well as the Evidence of antient Writers.
2. An English rational Grammar.
3. Illustrations of the Subjects of the Author's former Essays, and other interesting Discourses.

VI. The IO-TRIADS, the present sixth Days Labour; containing as above.



